THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XVI Philadelphia, January, 1928 No. 4

In This Number

THE BISHOP'S MESSAGE

OLD ST. PAUL'S, CHESTER, To Commemorate 225th Anniversary

Name this Child!—an Editorial

Concluding Article of Dr. Hodge's "*Reminiscences*"

"*My Witness*"—Young People's Fellowship

"*An Epiphany Message*"—Woman's Auxiliary

and

Many other interesting news articles of the Diocese

Altar Appointments

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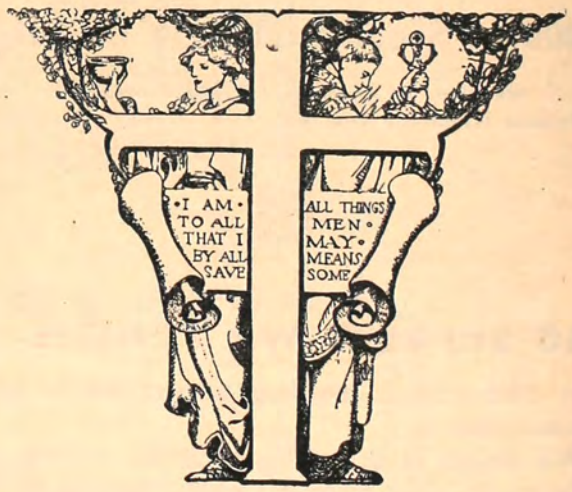

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishop from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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The Bishop's Message

Let our motto in 1928 be, "Go forward, Christian soldier"—forward into a new year of greater service. This is not possible unless with deeper consecration we co-operate in the work of our Parish, our Diocese, and our National Church. Therefore I call upon you with undiminished loyalty and steadfastness of purpose to relate your lives to the mission of the Church for the redemption of humanity.

It may be well to review briefly the past year. What you have done in your Parish need not be stated here —you are already aware of the extent of your co-operation.

Great Progress in Church Extension

Of your accomplishments in the Diocese I can speak officially and from a full knowledge of the facts. In this connection the first year's results of our Campaign for Missions and Institutions of the Diocese represent an outstanding progress. These have been set forth in detail in the report of the Executive Committee of the Diocesan Campaign Fund for 1927. The report was published in full in the last issue of THE CHURCH NEWS. Copies have been mailed to each of the more than 21,000 pledgors who, through their participation in the movement, have helped to bring about these results. Others who desire a copy of the report may obtain one while the supply lasts at the Bishop's office in the Church House.

It is a cause for congratulations to the 21,000 pledgors that the results which they have helped to bring about in the twelve months of 1927 represent more progress towards properly equipping our Missions and Institutions in that one-year period than in the whole ten-year period prior to 1927. A continuation of the generous support given in the year just closed throughout the remaining four years of the entire program, and with the strengthening of the support through enlistment of those who are able to give but who as yet have given nothing, will find the Missions and Institutions of the Diocese equipped to do their work as they never have been equipped in a generation or more.

I shall not attempt to cover all that is set forth in the report for 1927. I do urge, however, that the record it presents be carefully read by all our clergy and people and that we pray God to give us the consecration to go forward with increased zeal and with stronger courage to meet the challenging call, "For the Glory of God in the Diocese of Pennsylvania," with "Every Parishioner a Partner" in the determination to provide material equipment for our Missions and Institutions that they may do the work for which we have designed them.

Expenses for Maintenance

The financial condition of the Diocese for the *maintenance* of our work does not seem so encouraging and yet there is no need for pessimism. Rather I desire to express my thanks for the way in which you have generously responded in the last few years to the increased needs of the Diocese as voted for by your representatives in our Convention.

In our relation to the National Council history still repeats itself. Since its inauguration our Parishes and Missions have never been able to come near the mark set before our Diocese by the National Council. It is manifest that the Diocese can only forward to the National Council the amounts received from our Parishes and Missions. Will you not, therefore, take a personal interest in seeing that your contribution is made as generous as possible and that your Parish pledges as large an amount as possible for the work in the Diocese and in the National Church? Whatever results have been achieved in the past can be increased and strengthened if every member in the Church realizes a personal responsibility to the support of the work in the Parish in the Diocese and throughout the world.

Retirement of Mr. Brown

The retirement of Reynolds D. Brown after eight years of faithful service as Executive Secretary was referred to in our last issue and the minute adopted by the Executive Council is printed on another page in this issue.

I desire to add my personal testimony to the loyal co-operation he has given to me as Bishop of the Diocese and to the faithful and efficient manner in which

he discharged the duties of his office. In its initial stage it was more difficult than it is today, as in the first few years of a new system patience is needed as well as ability and constructive genius. The fact that the work of our Executive Office is now running so smoothly is a tribute to the effective manner in which it was organized.

For the valued services Mr. Brown has rendered, the Diocese will always be grateful and we trust that the experience may in many ways be helpful to him—at least we can be thankful that it will still be useful to the Diocese. He has offered to be of any assistance in his power and we know that his valued counsel and help will often be needed.

Death of Francis A. Lewis

The death of Francis A. Lewis brought sorrow to many friends not only in the Diocese of Pennsylvania, but throughout the entire Church. Until twelve years ago Mr. Lewis had been for a quarter of a century one of the most influential leaders in our General Convention as well as in the Diocese, and when he refused to be elected for the ninth time as a Deputy to the General Convention, his decision was received with great regret. Mr. Lewis was also one of the best Canonists in the Church and was a valued counsellor, advisor and friend of Bishop Whitaker.

Some years ago Mr. Lewis accepted a position as President of a large insurance and trust company and since that time he devoted most of his interest to his business and has not been so closely identified with the work of the Diocese, though until his death he remained on the Board of the Episcopal Hospital and other Institutions.

As befitted the President of The Evangelical Education Society, Mr. Lewis was pronounced in his Churchmanship and was never afraid to state his convictions. Though many differed with him, all recognized his great ability, prized his friendship, and respected him for his sterling character. Having finished his course in faith he now rests from his labors. Let us pray and live that we who now serve here on earth may, together with him, be forever meet to be partakers of the inheritance of the saints.

Schedule of Special and Stated Meetings for January

Following is a list of scheduled meetings of various organizations of the Church to be held in January, according to dates filed at the Church House.

Where places of meetings are not given the meetings will be in the Church House, 202 South Nineteenth Street, Philadelphia.

SPECIAL EVENTS

Jan. 6. Annual Meeting Advancement Society, 4 P. M.

Jan. 11. G. F. S. Supper and Conference, evening.

Jan. 12. Candidates' Council, G. F. S., meeting, supper and conference, Churchwoman's Club.

Jan. 14. Bishop's Bricks Presentation Service, St. Peter's, Third and Pine Streets, 3 P. M.

Jan. 22. Beginning week's commemoration of 225th Anniversary of St. Paul's, Chester.

Jan. 24. Mid-Winter Meeting and Banquet Philadelphia Divinity School Alumni at the school.

Jan. 25. Church Workers' League, afternoon and evening.

Jan. 26. Diocesan Educational Day, under auspices Woman's Auxiliary, 8.30 A. M. to 12.15 P. M. in Church House; 1.45 P. M. to 3 P. M. in Holy Trinity Parish House.

Jan. 27. Annual Meeting Church Periodical Club, 10.30 A. M.

CONVOCATION MEETINGS

Jan. 11.—West Philadelphia Convocation, St. Barnabas Church, Sixty-fourth Street and Haverford Avenue, 4.15 P. M., followed by Supper and Addresses.

Jan. 17. Germantown Convocation, St. Paul's, Chestnut Hill, 11 A. M., followed by Luncheon and Meeting, 2.30 P. M.

Jan. 18. North Philadelphia Convocation, St. Augustine's, Columbia Avenue near Twentieth, 5 P. M., followed by Supper at 6.30 P. M. and Addresses.

Jan. 31. South Philadelphia Convocation (place of meeting to be announced later), 4.15 P. M.

No meetings of Chester and Norristown Convocations in January.

WEEKLY MEETINGS

Mondays—The Clerical Brotherhood, 11.30 A. M. (No meeting January 2.)

Wednesdays.—Woman's Auxiliary Officers, 12.30 P. M.; Mission Study Class, 2.30 P. M.

Thursdays.—Diocesan Church Normal School, 5.15 P. M. and evening.

MONTHLY AND OTHER STATED MEETINGS

First Monday.—Department Missions, 4 P. M.; Deaconess House Board, 11 A. M., 708 Spruce Street; Board of Governors, Church Community House, Morrisville, Pa., 8 P. M., at Morrisville.

First Tuesday.—Standing Committee, 4 P. M.; Managers, Church Home for Children, 11 A. M., at the Home.

First Wednesday.—Colored Committee, Woman's Auxiliary, 10.30 A. M.; Diocesan Committee, Woman's Auxiliary, 10.30 A. M.; Holy Trinity Parish House; G. F. S. Mission Study Class, 8 P. M.

First Thursday.—Diocesan Executive Committee, G. F. S., 2.30 P. M.

Second Monday.—Church Schools Commission, 4 P. M.; Jewish Committee, 2.30 P. M.; House of Holy Child, 2.30 P. M.

Second Tuesday.—Italian Committee, 10.30 A. M.; Female Prayer Book Society, 10.30 A. M.; Associates Deaconess House, 11 A. M., 708 Spruce St.; St. Agnes House, 4.30 P. M.

Second Wednesday.—Domestic Committee, 10.30 A. M.; Senior Members Girls' Friendly, 5 P. M.

Second Thursday.—St. Martha's House, 11 A. M.; Executive Council of Diocese, 3.30 P. M.

Third Monday.—Diocesan Altar Guild, 2.30 P. M.; Managers, Seamen's Church Institute, 3.30 P. M., at Institute; Divinity School Executive Committee.

Third Tuesday.—City Missions, 4 P. M.

Third Wednesday.—Foreign Committee, Woman's Auxiliary, 10.30 A. M.; Trustees and Managers, Church Farm School, 3 P. M.

Third Thursday.—G. F. S. Council, 2.30 P. M.; Bishop White Prayer Book Society, 4 P. M.; Trustees of Diocese, 3.30 P. M.

Fourth Monday.—Department Christian Social Service, 3.30 P. M.; Department Religious Education, 3.30 P. M.

Fourth Tuesday.—Tract Society, 11 A. M.

Fourth Wednesday.—Indian Hope Committee, 11 A. M.

Fourth Thursday.—Managers, Episcopal Hospital, 4 P. M.

THE BISHOP DEDICATES ST. BARNABAS' PARISH HOUSE, GERMANTOWN

On Sunday afternoon, December 18, Bishop Garland officiated at the Dedication of the completed Parish House of St. Barnabas' Mission, Germantown, in the presence of a large assembly of people and a number of the Clergy of the Diocese. Of special interest to all our Church people, and particularly to the 21,000 who contributed to the Diocesan Campaign for Missions and Institutions, was the announcement by the Bishop that "St. Barnabas' Parish House is the first building to be completed as a result of the campaign."

For many years the colored congregation of St. Barnabas, under the leadership of its priest, the Rev. E. Sydnor Thomas, has been working hard to obtain a parish building. As a result of its own efforts and with the help of others the first unit was completed several years ago. The Mission was included in the Diocesan Campaign to provide help in the erection of the "upper floor," and with this finished and the whole building dedicated the congregation is now supplied with a completed unit.

The Bishop expressed his pleasure and delight at the beauty of both of the exterior and the interior and publicly complimented Mr. Frank R. Watson, the architect, who was present at the dedication.

The "upper floor" is a memorial to the late Rev. Samuel Upjohn, D.D., for more than forty years Rector of St. Luke's Church, Germantown, who was one of the founders of the Mission and, until his death, one of its staunchest friends. Miss Ethel Upjohn, daughter of Dr. Upjohn, was present at the dedication.

The Sunday School orchestra assisted the choir in the music. Following the dedication addresses were made by the Rev. A. R. Van Meter, Dean of the Convocation of Germantown, and Rector of Calvary Church, Germantown; the Ven. Henry L. Phillips, Archdeacon of Colored Work, and the Rev. Wallace E. Conkling, Rector of St. Luke's Church, Germantown.

CHRISTMAS OFFERINGS TO BISHOP

In response to the Bishop's pastoral letter the Vestry of St. John's, Lansdowne, has decided to send the Christmas offerings to help out with the Diocesan deficit in the General Missions Fund.

St. Paul's, West Whiteland, has sent a designated sum of its Christmas offering for the same purpose.

We are all liable to be tripped up by our triumphs.

The Bishop's Pastoral with Letter to Rectors asking it be read to Congregations

In connection with the Missionary situation in the Diocese and its relation to the National Church the Bishop on December 12 sent a letter to rectors and priests-in-charge of congregations enclosing a Pastoral which the Bishop requested be read to the people on Sunday, December 18, and requesting also that each rector add his own words emphasizing the importance of a generous and whole-hearted co-operation in meeting the situation.

The books of the Treasurer of the Diocese for 1927 will close on January 18. It is important therefore that remittances in response to the Bishop's appeal in his Pastoral, as well as all other monies received for Missionary purposes, be forwarded to the Treasurer before the closing of the books on January 18.

The Bishop's letter of December 12 reads:

"My Dear Brother:

"Will you kindly read the enclosed Pastoral to your people on Sunday, December 18? We confidently expect from every Parish and Mission the full amount usually sent in during December from the envelopes and other parochial offerings —what we call 'the Expectations,' the amount promised for 1927 by the Parishes and Missions. This appeal is in addition to the Expectations.

"I trust that this is the last time such an appeal must be made. The Clergy of the Diocese well know my conviction that both in the Diocese and for the National Church we should be governed by the principle adopted by the General Convention and that our promises and pledges must be based on the Expectations received from our Parishes.

"I have made the appeal as brief as possible. May I count on you to add your own word emphasizing the importance of a generous and whole-hearted co-operation in meeting the situation?

"Very faithfully yours,

"Thomas J. Garland."

The Bishop's Pastoral reads:

"To the Clergy and Laity of the Diocese of Pennsylvania:

"Dear Brethren:

"I am sending you this Christmas Pastoral to tell you frankly of the Missionary situation in the Diocese and its relation to the National Church. If the Parish pledges are paid in full (which we confidently expect) we will receive for the current year $360,000, of which $175,000 is appropriated to the Diocese and $185,000 to the work of the National Council.

"Concerning the Diocesan work then, we will have a deficit of $12,000 for the current year. I am not at all worried about this amount, as during the past four years we have been compelled to add to our Budget, so that it is now $30,000 per year higher. The increased salary of Missionaries and the appointment of a Director of Religious Education (by the instruction of the Diocese); the payment on mortgages on property acquired by the Diocese under authorization of the Executive Council, antedating our Campaign for Missions and Institutions, will account for all this deficit. While then we have not yet come up to the expectation of our Convention and Executive Council, your offerings have been very generous and have taken care of most of this increase, so that, although I am telling you of it, I am not making a special appeal on that account.

"Turning, however, to the work of the National Council, our Executive Council pledged to the National Council the sum of $250,000, so that $65,000 has to be raised from other sources. Of this sum about $15,000 is on hand or pledged. It is manifest that of this amount over and above the promised parochial offerings we still need $50,000 for the work of the National Council, and it is for this amount that I appeal to your consecrated liberality.

"Surely at Christmastide, when we sing of "Glory to God—good-will to men," every Christian will desire to make the Birthday of our King a red-letter day by responding generously to this appeal.

"May we then, among our other Christmas gifts, give the very first place to our offering for the Missionary work of the Church on the day when we commemorate the gift to us of a Saviour who is Christ the Lord.

"Very faithfully yours,

"Thomas J. Garland,

"Bishop of Pennsylvania."

The 225th Anniversary of Historic Old St. Paul's, Chester, During Week Beginning January 22nd, Promises to be Outstanding Event

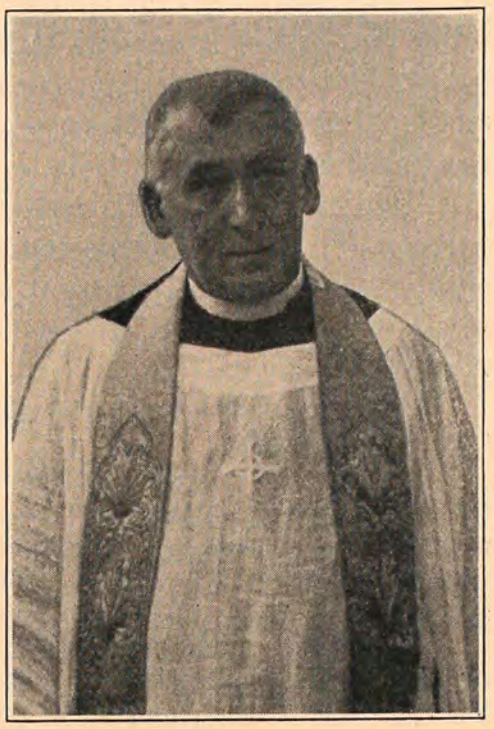
Old St. Paul's Church, Chester, will commemorate the Two Hundred and Twenty-fifth Anniversary of its foundation, beginning Sunday, January 22, and ending Sunday, January 29. In addition to the special services arranged for these two Sundays there will be a dinner on Tuesday evening, January 24, at which the Parish will have as its guests the Rectors of the Colonial Churches of the Diocese and the Rector of Trinity (Old Swedes) in Wilmington, Del., and the Rector of St. Mary's, Burlington, N. J. Following the dinner there will be a reception to the ministers of churches of all communions in the city of Chester.

Coincident with the anniversary several important announcements are expected to be made. One of these, it is understood, will be in relation to an Endowment Fund of $100,000, which it is expected will have been completed by that time and which is to be presented as a Thank-Offering. In addition it is expected that some announcement will be made in connection with work St. Paul's plans to carry on in another part of Chester in the near future.

At the morning service on Sunday, January 22, the Rev. Francis M. Taitt, Rector of the Parish, will preach and an address will be made by the Hon. Roland S. Morris, former United States Ambassador to Japan, who is a communicant of St. Stephen's Church, Philadelphia. The preacher at the night service will be the Rev. Rockland Tyng Homans, Rector of Grace Church, Jamaica, Long Island, whose Parish is about the same age as St. Paul's. The Rt. Rev. Nathaniel S. Thomas, former Bishop of Wyoming, and at present a member of the Philadelphia Divinity School Faculty, will be the preacher at the morning service of Sunday, January 29, and the Rev. Llewellyn N. Caley, Chairman of the Diocesan Department of Missions, and Rector of St. Martin's, Oak Lane, will preach at the night service. Dr. Caley and Dr. Taitt are the only ones living of those who officiated at the commemoration of the Two Hundredth Anniversary of St. Paul's.

In reviewing the history of Old St. Paul's, the Rev. Francis M. Taitt prepared the following interesting historical information:

"Probably the most notable spiritual awakening in the early part of the Eighteenth century was the missionary journey and preaching of George Keith and John Talbot. Expelled or seceding from the Society of Friends, Keith had



Rev. Francis M. Taitt

gone to England; taken Holy Orders in the Church of England; had been appointed first missionary of the Society for the Propagation of the Gospel; and in company with John Talbot had returned to America.

"Beginning a missionary journey at Lynn and extending it to North Carolina, the great zeal of these missionaries resulted in the turning of multitudes into the Church of England.

"Previous to this, members of the English Church residing in Chester, then called Upland, worshipped in the Swedish Lutheran Church at Tinicum. The Swedish Church, having the historic Episcopate, maintained the very closest relations with the Church of England and in some cases their missionaries were the bearers of commendatory letters from the Bishop of London.

"Under the spell of this spiritual awakening, the Rev. Evan Evans, Rector of Christ Church, Philadelphia, organized a Mission in Chester. In July, 1702, the foundations of the church were laid and on January 24, 1703, the first sermon was preached by the Rev. John Talbot. Evan Evans was also present at this service. The church was called 'St. Paul's' because of the fact that it was opened on the Eve of St. Paul's Day. It was a brick building 49 feet by 26 feet; walls 14 feet high and the highest point of the hipped roof 23 feet. The church was paid for entirely by the residents.

"In 1705 Sir Jeffry Jeffrys presented the church with a Chalice and Paten and about two years later a Chalice and Paten was presented by Queen Anne. The church prospered up to the time of the Revolution, when in common with all our churches it was viewed with suspicion. From 1751 until the Revolutionary war we find John Morton, a signer of the Declaration of Independence, on the list of the Vestry and part of that time a Warden of the church.

"At a meeting of the Wardens and Vestry held March 28, 1785, 'John Crosby, John Shaw and Edward Vernon were appointed to represent the church at the General Convention to be held in Philadelphia the 23rd of May next.'

"There have been three buildings occupied by the congregation of St. Paul's. The original building was on the south side of Third street east of Market. The next building was on the north side of Third street directly opposite the former location. The corner stone was laid July 25, 1849, and the building was completed in 1850. The old church had been demolished and its material incorporated in the new.

"On June 1, 1899, the sixth anniversary of the present rector's incumbency, the corner stone of the present church was laid; and on Easter Day, 1900, the first service was held. The corner stone was cut from the Areopagus at Athens, by the authority of the Greek government. A letter from the government accompanied the stone. Translated, it reads as follows:

KINGDOM OF GREECE
Ministry of Religion and Public Instruction
General Superintendent of Antiquities and Museums
Athens, November 29, 1897.

To the Vice Consul of the United States (at Athens) of America, Mr. L. Nicolaides:

Replying to your letter of the 12 of last month, we send you what you ask on account of the Church in Chester, Pennsylvania, a block of stone which was cut, with the approval of the Ministry, from the Areopagus.

The General Superintendent,
P. KUBBIDES.

"On our 200th Anniversary 1903 the new church was Consecrated by Bishop Whitaker, the sermon of the occasion being preached by Bishop Mackay-Smith.

"On our 210th Anniversary the magnificent Altar and Reredos was presented by Mr. Richard Wetherill in memory of his mother.

"On our 225th Anniversary we hope to complete a $100,000 Endowment Fund. This Fund was begun thirteen

years ago, but as no part of the interest has ever been touched, it would seem appropriate to present the whole amount as a Thank Offering.

"The church also has a most desirable lot, 150 by 243 feet, on a main artery about a mile from the present building and a fund of over $40,000. In the not distant future it may establish a new work there. At present the people residing in that part attend St. Paul's and furnish probably a third of the congregation. As most of the people have cars there is no hardship wrought in coming a mile to service.

"We have somewhat over 800 communicants, of whom 638 received the Sacrament last Easter Day. The present rectorship extends over more than thirty-four years and the next preceding rectorship, that of the Rev. Henry Brown, over a period of thirty years."

RECTOR'S 20TH ANNIVERSARY MARKED BY CONGREGATION

The Rev. Louis C. Washburn, rector of Old Christ Church, was presented with a beautiful silver dish and a handsome desk clock at a Parish meeting on Monday in Thanksgiving Week in commemoration of his Twentieth Anniversary as rector of the Parish. The presentation was a complete surprise to Dr. Washburn. The meeting had been called to consider plans for the Every-Member Canvass.

At an opportune moment the silver dish was presented to Dr. Washburn by the vestry and the clock was presented on behalf of the ladies of the congregation. On behalf of the vestry and the congregation Mr. William White said:

"The vestrymen and members of the congregation of Christ Church, Philadelphia, are thankful to Almighty God that He has provided them for twenty years past, and it is hoped for years to come, with the Rev. Louis Cope Washburn, D.D., as Rector of this Church, spiritual guide and head of the corporation.

"Standing for the faith with gentleness, meeting everybody with courtesy and sympathy, deferring to the advocates of opposing policy, appreciative of the work of all, Dr. Washburn has held the affections of his flock and of those outside of it. His abilities, devotion and industriousness have commanded admiration and have been helpful, not merely to our Parish, but to various institutions of the Diocese.

"We are proud of his prestige, we depend upon his untiring labors, and we are grateful for what he has accomplished."

Be what your friends think you are, and avoid being what your enemies say you are.

Glory to God

OH, we love to sing our 'Glory to God'
On this happiest day of the year;
We pray for God's blessing on those we love
And the earth's filled with Christmas cheer.

BUT where is the peace of which angels sang
To shepherds when Jesus was born?
And where is the world wide good-will to men
They chanted that first Christmas morn?

ALAS! dear friends, all our prayers are in vain
Though angels sing Glory to God—
Unless with Jesus' good-will in our hearts
We spread peace at home and abroad.

AS we kneel again at the Saviour's feet
Let us pledge to live as we pray;
Then with the angels we also may sing,
'Glory to God' this Christmas Day.

Christmas, 1927

Thomas J. Garland

Old St. Paul's, Chester, As It Is Today

The Church News

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NAME THIS CHILD!

Parents are said to disagree sometimes over the names they shall give to their male offspring. Mothers prefer the sonorous names of sentimental heroes in fiction, while fathers hesitate, wondering how those heroic names will sound on the tongues of the boy's merciless future-playmates.

One of our Clergy who baptized a colored boy "Nimrod," could not help speculating upon how the child would fare when he grew up and was nicknamed by irreverent contemporaries who had never heard of the Biblical ancestor of our modern big-game hunters and polo players. Much more difficult must it be for the "reverend fathers in God," our Bishops, to name some of the Parishes and new enterprises that are born in their Dioceses; for they do not always seem to have succeeded in giving these children the happiest of designations. It is said that one of our Eastern Bishops was with difficulty restrained from calling a new Church in what is now a very fashionable suburb of one of our large cities, "St. Patrick's." What a calamity that would have been to suburbia in these days when even the Roman Catholic Church is not bestowing that name upon their Parishes nearly so often as it did a few years ago—in part, no doubt, for the psychological reason that the blessed Irish saint is no longer popular as a Christian name among their own fashionable communicants.

But Bishops are not the only ones who make mistakes in not taking into account the psychology of names: our conventions and councils are even worse offenders. Though no one would wish the Church to use the strenuous and undignified methods of the high-powered salesmen, who literally compel the American people to buy automobiles that they cannot afford, and electrical appliances that they do not want, and books that they do not read, yet we might profitably learn from modern advertising many lessons in the value of beautiful labels and attractive names.

For our commercial advertising agents are not working in the dark, or doing mere guessing; their methods are based upon a clear knowledge of the psychology of influencing the behavior of the public. Why shouldn't the Kingdom of Heaven be like a merchantman in giving the most appropriate and appealing names to its movements, and campaigns, and committees, and other products? Sometimes we do, as when we called a recent enterprise a "crusade." But oftener we do not. To mention only a few illustrations of naming children unwisely: It is likely that we have suffered much in the eyes of the public by labelling our Missionary offerings "quotas," and by such names as "programs" and "priorities." Who would fight for such an unpoetical word as a "program"? And who be moved to tears by "priority"? And what demon possessed the fathers who so terribly misnamed some of our institutions? We wonder what must be the feelings of the poor unfortunates who have to enter that excellent institution in the Diocese of New York which is brutally called "The Home for Incurables." If anyone is saved by hope, he had better keep away from such a doorway.

But perhaps the most damaging habit we have is our practice of naming all new congregations "Missions." There can be no doubt that such a designation is a most difficult handicap for many of our new churches to overcome. To the ordinary American layman, a "mission" is either a place where bums get a plate of soup, a cup of coffee, and a night's lodging in exchange for splitting wood, or a discarded 1892 model horse-car set on a dump, whereunto a few poor, dissenting sinners weekly repair to sing mournful, "sacred songs" to the accompaniment of a superannuated organ which "Sister Jones" has given them to make room in her house for her new piano. It is unfortunate that the ancient and honorable word "mission" has that connotation; but it is true, and should be faced. To the average American the word "mission" is associated with cheap coffee and poverty, and the "average" American hates poverty as an associate as much as his Lord and Master loved it.

The only good reason for naming new congregations "Missions" is what engineers would call the tractive strength of that word—its ability to draw money for miles out of the pockets of distant sympathizers. People remote from the locality, who never saw the mission, will give much more readily to any church that is called a mission than another which is called a parish, and which may be just as poor and just as worthy. Everyone on the inside knows that some of our poor parishes are fighting with their backs against the wall because they cannot get the reinforcements from their richer brethren which would be gladly rushed to them if they were called "Missions."

Why not disregard the letter of the law that requires us legally to call all new congregations "Missions," and return to the ancient, colonial practice of calling them "Churches"? That would no doubt in-

crease their self-respect, and might prevent them from remaining helpless, spoon-fed infants too long. It would also give them a better standing with the American people, and therefore enable them to raise more money in their immediate surroundings, so that, like Steffanson in the Arctic, they might "live off the country," and not have to get so many of their supplies from outside. *Name this child* with a more appealing name, and one whose associations are sweeter and lovelier to the average American than "Mission."

A GREAT PARISH

The whole Diocese will unite in congratulating St. Paul's Church, Chester, on its two hundred and twenty-fifth anniversary. We are awaiting with pleasant anticipations the interesting announcements that are to be made on that occasion by the Rector. This is a very old Parish, that not only has an honorable and distinguished past, but is doing a remarkable work in the present, and has a still more hopeful outlook for the future. St. Paul's is a unit of the Episcopal Church, but it is also a Chester institution, with a distinct place in the life of the city and its citizens. This ideal state of affairs we are sure is due both to the history of St. Paul's, and to the personality of her present Rector, who, like Kipling's Kim, is a "friend of all the world." Dean Taitt believes that St. Paul's is set there as a servant of the community, and he himself has never confined his ministrations only to the people of his own congregation, but has gladly given his interest and energies to the welfare of all the people of Chester. The result has been that the Church is honored and loved everywhere because she, through her Rector, has been the servant of the city and a worker in every good cause. Without the blare of trumpets or the beating of drums, for thirty-four years he has labored faithfully as Rector of St. Paul's and as minister-at-large to the people of Chester. We are sure it has been a very happy ministry, for the genial dean has followed St. Francis of Assisi's advice to his friars: "Let the brothers take care not to appear long-faced, gloomy or over-pious; but let them be joyous about their faith in God, laughing and agreeable companions."

We congratulate Dr. Taitt and hope that he may have many more useful years yet in Christ's ministry.

Some Personal Reminiscences of Changes in the Diocese During the Past Seventy Years

By the Rev. G. Woolsey Hodge, D.D.

[This is the final article in the series written by Dr. Hodge for "The Church News." In his last article his "Reminiscences" told of his long years of active service with the old Church of the Ascension, now the Pro-Cathedral of St. Mary.—Ed.]

During these, and my ten years previous connection with Christ Church, I have seen of course innumerable changes in the Diocese, which it would be impossible to speak of, but I may mention a few occurrences which it may be of interest and of some historical importance to relate.

I passed of course through the excitement caused by the introduction of ritualistic practices in St. Clement's Church, which led to debates in Convention, vehement speeches, passing of canons, publications of pamphlets and exhibition of intense feeling. The net result of all which was, as Bishop Stevens himself said, that he had "spent seven years in litigation and had succeeded in the end in extinguishing two candles." As the Bishop's death occurred shortly afterwards these candles were immediately relit and have never been extinguished since.

As illustrations of the feeling of the time I remember the flaming indignation of the Rev. Dr. Gibson, rector of St. John's Church, Norristown, at my speaking of St. John the Baptist as a monk, in a speech I made in Convention in defense of a celibate clergy. And on the occasion of a meeting of the Clerical Brotherhood, held one evening in the Penn Club rooms on Eighth Street, a member said to me that it was "an outrage" that the St. Clement clergy should come there wearing their cassocks. To which I replied that perhaps they had the same feeling towards him for coming there in a low cut vest, showing a wide shirt front, with no indication whatever in his dress to show that he was a clergyman. I think it was at the same meeting that the Rev. Dr. Yarnall, of St. Mary's Church, West Philadelphia, read a paper in which he spoke of "clergymen masquerading in surplices scarcely reaching to the knee." But it was not many years before the doctor himself was wearing precisely that kind of a surplice.

And to show the extent to which persons were affected by prejudice, I may say that I had long felt that the most effective way in which the missionary work of the Church could be carried on would be by the old Parochial system, by which the whole territory of the Diocese should be divided into Parishes, as all the territory of the country is divided into Dioceses. I succeeded in getting a committee appointed to report at the next Convention. The committee consisted of some of the most prominent members of the Convention, the late Mr. Rowland Evans and others. We spent a whole year in drawing up exact lines for each church and mission in the Diocese, which were incorporated in the report making quite a pamphlet, printed at the expense of the Convention. As soon as it was presented the Rev. Mr. Getz, the rector of the Church of the Holy Apostles, arose and said, "Gentlemen, if you adopt this report you will be bringing in the whole Roman Catholic system. I move that it be laid on the table." As this motion was not debatable, it was put and carried by a strong *viva voce* vote. Thus all the time and labor and money expenditure involved was thrown away without a moment's consideration. The matter was afterwards taken up, I think, by all the Conventions, but has never been worked, as doubtless it would have been had it been adopted by the Convention.

During this time I was faulted by members of Christ Church, while I was still connected with it, for officiating in St. Clement's Church on a few occasions, wearing colored vestments. And later when rector of the Church of the Ascension, the Bishop happened to be Confirming for me during Holy Week when the Altar ornaments were veiled. After the service the Bishop said to me

that was the "first time in his life that he had seen the Lord's Table shrouded in black." And on my replying that it was a very old custom, he answered, "Not at all, it is one of the novelties which disturb our peace." And the rector under whom I began to study for orders later refused to transfer a Parishioner to me because he considered me a ritualist.

I have lived through the administrations of six Bishops of Pennsylvania. I saw Bishop Potter giving Confirmation to two persons at once by laying one hand on each head. I also saw him lay the corner stone of a church wearing his Episcopal habit with a high silk stovepipe hat on his head. The prominent achievements of his Episcopate were the building of a number of new churches, his ability in enlisting influential laymen in Church work, the building of the Episcopal Hospital, and the foundation of the Philadelphia Divinity School. Bishop Stevens had all the grace and dignity and eloquence becoming the Episcopal office. He instituted the Philadelphia City Mission. Bishop Whitaker was an eminently fair and just man. Under him the Church House at Twelfth and Walnut Streets was erected. As I was chairman of the committee which collected the funds and supervised its erection, I was in a position to know that at one time the entire property of the Church of the Epiphany at Fifteenth and Chestnut Streets was offered to the Bishop for a Cathedral, with the proposal that the Church House should be built adjoining it, for which there was abundant space. But the Bishop declined the offer, as he said he did not want to be burdened with a Cathedral.

Bishop Mackay-Smith benefited the Diocese greatly by the use he made of his private means, especially by the erection and gift to the Diocese of the Bishop's House on Twenty-second Street. But there were persons in the Diocese who could never forgive him for being rich. To show, however, how really a good man he was, I may mention that at one time he asked me if there were not some poor persons in my Parish whom I would like him to visit, as he missed very much, since he became Bishop, the pastoral work of the Ministry. Among others, I gave him the name of a sick man who was living on the third floor of a three-room house in a small court off a small street in the rear of my church. He visited this man quite frequently and contributed towards his support.

It would be invidious in me to say anything in regard to the two other Bishops, as they are still living. I will only call attention to the fact that Bishop Rhinelander was only the second High Church Bishop of Pennsylvania and that after nearly a hundred years from the first once.

I cannot close these reminiscences without referring to two things which have an historical importance. One is the Convention Parochial History Committee, and the other is the Church Historical Society. The present and former members of the Parochial History Committee have been diligent in trying to secure historical sketches of all the Churches and missions in the Diocese. There are pasteboard cases in the Registrar's room in the Church House in which is put every scrap of information which they have been able to secure about the several churches, each being assigned a separate box. There are also files and scrap books and printed books in regard to different churches, altogether making a considerable collection. But there are still a number of churches in regard to which we have nothing, and this in spite of repeated personal applications to the present clergymen in charge of these churches to furnish the committee with some data in regard to them. It seems very strange that a clergyman should not have sufficient interest in his cure as to desire that some permanent record of it should be preserved.

The present Church Historical Society is really the successor of a previous one formed in 1850 which had the then presiding Bishop as the president and a large number of other Bishops, vice-presidents, and while its first and only secretary, the Rev. Benjamin Franklin, lived it was most successful in collecting a large number of pamphlets and papers relating to the Church and in issuing some publications of its own.

(*Continued on page 134*)

Executive Council of Diocese Records Appreciation of Services Rendered by Mr. Reynolds D. Brown

At the December meeting of the Executive Council the special committee appointed to draft a suitable minute in appreciation of the services rendered by Mr. Reynolds D. Brown during his eight years' incumbency of the office of Executive Secretary of the Diocese, submitted the following report, which was unanimously adopted:

"WHEREAS, Mr. Reynolds D. Brown, Executive Secretary of this Diocese, feels impelled to resign that office because of important duties at the University of Pennsylvania, the Executive Council desires to place on record its high appreciation of the services rendered by Mr. Brown since the inception of the Council in 1920.

"The beginnings of any new experiments in administration are almost always surrounded with difficulties. This was true in the pioneer work incident to the inauguration of the Executive Council, and the Church in this Diocese was most fortunate in obtaining the services of so consecrated a layman as Mr. Brown for this important work.

"By his unwearied devotion; his practical common sense; his zeal for the Church and its Program at home and abroad; his patient understanding of Parochial problems, and an increasing desire to render the fullest service, conjoined with an ability in the clear presentation of problems to be faced and in suggesting solutions for those problems, Mr. Brown has made a great record in his office. At all times conscientious and self-sacrificing in his devotion to the interests of the Church, Mr. Brown has been also most kindly and helpful at all times in his relations with the Clergy and laity of the Diocese. All these qualities have been outstanding in his administration of the office of Executive Secretary, and to him is due a high measure of appreciation for the efficient service the Executive Office has rendered under his administration.

"In accepting his resignation the Executive Council records with deep regret the necessity which calls Mr. Brown to relinguish this office he has filled with such rare fidelity for eight years, and we deeply appreciate the expression of his willingness to give to the Diocese in the future, as his other duties will permit, the benefit of his advice and experience.

"WM. J. COX, *Chairman;*
"L. N. CALEY,
"WM. P. BARBA."

CRAFTSMEN WHO BUILT GOOD SHEPHERD CHURCH ATTEND SPECIAL SERVICE

On November 30, St. Andrew's Day, a unique service was held at the Memorial Church of the Good Shepherd, Oak Road, Germantown. At the suggestion of Mr. Carl E. Ziegler, the architect of the Church, a special service was held for the craftsmen, including bricklayers, plumbers and carpenters, and the foreman, and the builder of the Church, Mr. A. R. Raff, and 300 workmen were present.

At 7.15 P. M. Mr. Ralph Kinder, organist of the Church of the Holy Trinity, Philadelphia, gave an organ recital, and Miss Dorothy Pierce, the soloist of the Church of the Holy Trinity, sang two beautiful solos, and after that Evening Prayer was held at 7.45. Mr. A. T. Maynard, organist of the Church of the Good Shepherd, presided at the organ, with the choir, and an inspiring and helpful sermon was delivered by the Rev. Frederick B. Halsey, of St. Ambrose Church, Philadelphia.

After the sermon the Rector, the Rev. William Y. Edwards, dedicated the new organ. The Church was crowded.

Memorial Church of Good Shepherd, Germantown

CLERGY CHANGES

The Rt. Rev. Frank DuMoulin, rector of the Church of the Saviour, has resigned to accept a call to the rectorship of All Souls, Biltmore, in the Diocese of Western Carolina. Bishop DuMoulin's resignation takes effect March 1.

The Rev. John C. Runkle, whose resignation as priest-in-charge of Advent, Kennett Square; St. John's, Kelton, and St. Andrew's, Oxford, became effective December 31, will be succeeded by the Rev. W. O. Bellis, Jr., rector of St. John's Church, East Mauch Chunk. Mr. Bellis takes charge January 15. Mr. Runkle goes to Trinity Church, Wilmington, Del., as assistant to the rector.

The Rev. D. Carl Colony has been appointed assistant at the Church of the Good Shepherd, Rosemont. Mr. Colony comes from the Diocese of New Jersey and is in Deacon's Orders.

The Rev. Aronah H. MacDonnell has been appointed and is now serving as assistant at St. Timothy's, Roxborough.

The Rev. W. O. Roome, Jr., as of November 20, accepted appointment as assistant on the staff of the Country Centre Mission in Bucks, in charge of the work at Somerton, Southampton and Feasterville.

The Rev. Elliott Darlington, son of Bishop Darlington, of Harrisburg Diocese, is serving as locum tenens at St. Matthias, Philadelphia.

The Rev. Floyd W. Tomkins, Jr., is serving as assistant to his father at Holy Trinity, Philadelphia, in addition to the Rev. John R. Huggins, who returned to Holy Trinity on November 15.

DR. WASHBURN OFFICIATES AT IMPRESSIVE CEREMONY

In the presence of a distinguished gathering, which included soldiers, sailors and marines and representatives of historical and patriotic organizations, the dedication and laying of the corner stone of the new wall surrounding the historic burial ground of Old Christ Church, at Fifth and Arch Streets, took place on Monday, December 5.

In the reconstruction work the new wall was made to conform to the identical design of the original wall which was started in 1770 and completed in 1772, or 155 years ago. The ceremonies on December 5 were conducted close to the spot where the body of Benjamin Franklin rests in his tomb.

The Rev. Louis C. Washburn, Rector of Old Christ Church, officiated and as he spoke the words of dedication the copper box of the corner stone was tapped three times by Mr. T. Broom Belfield, for many years a vestryman of Old Christ Church, who directed the construction of the new wall. With Dr. Washburn on the speakers' platform were the Rev. Edward M. Jefferys, Rector of St. Peter's Church, Philadelphia, and the Rev. John Mockridge, Rector of St. James' Church, Philadelphia, the three Rectors representing the ancient union of the Churches that held joint interest in the old burial ground. The Historical Society of Pennsylvania was represented by Thomas Lynch Montgomery, its librarian, who acted as spokesman for the patriotic and historical organizations represented in the ceremonies.

Dr. Washburn explained the importance of the occasion. "The one and compelling reason for what is done here," he said, "is because within the enclosure of some two acres of original soil there lie the mortal remains of perhaps one thousand men and women who are to be forever honored as having devoted their lives to the supreme cause of civil and religious liberty on this continent. In perhaps no other non-military cemetery in this broad land is there such a galaxy of Colonial and Revolutionary leaders."

Recalling the minutes of the Vestry of Christ Church of the year 1719, Dr. Washburn told of the purchase of the burial ground for 72 pounds, 16 shillings and one pence, and of the building of the first wall in 1770, completed in 1772, at a cost of 710 pounds, one shilling and four pence.

Commemorate Semi-Centennial of Joint Diocesan Lesson Board

Announcement that Bishop Garland was unanimously elected President of the Joint Diocesan Lesson Board is contained in an account of the recent commemoration of the Fiftieth Anniversary received from Canon Lewis. The anniversary services were held at Holy Apostles in this city on October 28, on the birthday of the late George C. Thomas.

Bishop Garland succeeds Bishop Talbot as President. Bishop Talbot, who served several years as President, found himself unable to continue. The Board accepted his resignation with great regret. Suitable resolutions were adopted and made a matter of record in the Board's minutes.

Prior to the anniversary services the Board held its regular autumnal meeting, at which new schedules for the Senior, Beginners and Bible Class Departments were revised and approved. The Rev. Dr. Clattenburg, Corresponding Secretary, told of many letters commending the schedules prepared by the Board and approving the lesson courses based upon them.

The anniversary services were held in the Parish House and took the form of a dinner, followed by public services in the commodious Sunday School room. The Rev. Dr. Toop, rector of Holy Apostles, and his vestry were the hosts. Arrangements they had made for entertaining those who participated in the commemoration were most generous and complete. The guests at dinner included: Bishop Murray, Bishop Garland and Bishop Thomas, and the Rev. J. W. Suter, Jr., representing the National Department of Religious Education. The Diocese of Pennsylvania as one of the original Dioceses in organizing the Board was represented by the Rev. L. N. Caley as its official deputy; the Diocese of Long Island, to which belongs apparently the credit of inaugurating the movement which resulted in the organization, was represented by its official deputy, the Rev. C. H. Ricker, and the Diocese of New York by the Rev. Charles B. Ackley. These gave messages of greeting from the Dioceses. Addresses were made also by Bishop Thomas and the Rev. F. E. Seymour, Director of Religious Education of the Diocese of Pennsylvania.

Dr. Toop presided most graciously at the public services and reminded all of how much the whole work of the Church Schools owed to the late George C. Thomas, who was the most prominent of the earlier members of the Board and who had much to do with its organization, whose birthday it was and whose honor the celebration made more evident. Bishop Garland welcomed the Board in the name of the Diocese and told how much of the Church life centered about Philadelphia.

Bishop Murray in his address referred to the work of George C. Thomas for the whole Church and what that great layman also had done to make stable the missionary work of the Church by establishing the Reserve Fund of the Missionary Society and giving largely to it himself. Canon Lewis read a historical survey of the beginnings of the Board.

The Rev. Mr. Suter was the final speaker. He made the announcement that the National Department of Religious Education, with the approval of the National Council, has taken an entirely new stand. "Its purpose," he said, "is to help parents and clergymen in the religious education of children and it is not bound to any particular set or series of lessons."

Before the meeting was adjourned, with the blessing by Bishop Thomas, there was expression of appreciation and of gratitude to Dr. Toop, his vestry and the Parish of the Holy Apostles for all they had done to make the commemoration so successful.

THE CHURCH *

Reformed, not revolutionized, Thou hast
Ne'er broken with the great historic past:
Freed from yoke, purged from the Papal strain,
Thine ancient monuments and forms remain.
Thine are the mighty shrines of prayer and praise
Which bow the soul and then to Heaven upraise.
Thy noble ritual is a sure defense
'Gainst weak caprice or crude irreverence.
Thine is the glorious anthem and the choir
Of seraph voices, that in song aspire.
Thine are the sacred liturgies more sweet
As generations the same prayers repeat.
More deeply hallowed as from sire to son,
The holy immemorial words pass on:
With ever richer fragrance round them shed
By filial reverence for the sainted dead,
Binding the earlier and the latter days
In one continual chain of prayer and praise.

* Printed by request. Author unknown.

MANY VESTRIES CONFER WITH REPRESENTATIVES OF NATIONAL COUNCIL

During the entire month of November and well into last month representatives of the Field Department of the National Council have been at work in many parts of the Diocese holding vestry conferences, Parish meetings, conferring with the clergy, holding group conferences and fulfilling preaching engagements, in connection with the Church's Program and stirring up interest in Parish Every-Member Canvasses.

These efforts represent the follow-up work of the Clergy and Lay Conference conducted in the latter part of October at the Church Farm School under the auspices of the Bishop and the Field Department of the Diocese, which had for their purpose the stirring up of increased interest in the responsibility of the Diocese to the whole missionary program of the Church.

The Rev. Dr. Elmer N. Schmuck, General Secretary of the National Field Department, in charge of the work covered by that department in a number of Dioceses along the Atlantic seaboard, and whose headquarters are in this Diocese, was in charge of the follow-up gatherings. In active co-operation with him was the Rev. John I. B. Larned, of Staten Island, also a General Field Secretary, and Mr. Lewis B. Franklin, Treasurer of the National Council. In several instances the Rev. Carroll M. Davis, Secretary of the Domestic Division of the National Department of Missions, and the Rev. Franklin Clark, Secretary of the National Council, were assigned to conferences.

Dr. Schmuck reports that approximately fifty-six vestry conferences, preaching engagements, Parish meetings or meetings with special groups were held up to the middle of December. Other gatherings included special appointments with clergy and talking over with them their plans for the Every-Member Canvass.

Parishes in which vestry conferences were held included: St. Mark's, Frankford; St. James the Less; Holy Apostles; Good Shepherd, Germantown; St. Paul's, West Whiteland; Holy Trinity, Phila.; Zion; Grace, Mt. Airy; St. Asaph's, Bala; St. Simeon's; St. Peter's, Germantown; St. Luke, Chester; Good Shepherd, Rosemont; Christ Church, Germantown; Redemption, West Phila.; Epiphany, Sherwood; Epiphany, Germantown; St. Philip's, West Phila.; All Hallows, Wyncote; St. John Baptist, Germantown; St. James, Perkiomen; Epiphany, Royersford; St. Martin-in-the-Field, Chestnut Hill; Calvary, Conshohocken; Old Christ Church, and St. Martin, Radnor.

BROTHERHOOD ASSEMBLY HOLDS ANNUAL MEETING

A helpful and inspiring sermon by Dean Bartlett, splendid addresses by Captain Mountford and Eddie Collins, together with a large attendance of Seniors and Juniors, made the annual meeting of the Pennsylvania Diocesan Assembly of the Brotherhood of St. Andrew at the Divinity School on December 1 a most notable occasion.

The meeting began with a service of Evensong at 5.15, led by Dean Bartlett and Rev. Stanley R. West, Chaplain of the Assembly, assisted by the student choir. The Dean's sermon, deeply spiritual and dealing with essentials, was keenly appreciated by the Brotherhood. After the service the Assembly was graciously provided with a most enjoyable supper by the school. Business meetings of the Senior and Junior Assemblies, with election of officers, followed. Messrs. Percival H. Granger, Rodney Bonsall and Alexander R. Williams were elected, respectively, as President, Vice-President and Treasurer of the Senior Assembly. Junior officers elected were: John R. Bamford, Vice-President; Walter Gale, Secretary, and Jule Jenkins, Treasurer.

At the Senior meeting the report of President Granger was read by Vice-President Bonsall because of Mr. Granger's absence through illness. It summarized the activities of the year and commented on the helpful and well-attended meetings which had been held at the Church of the Saviour, West Philadelphia; Old Christ Church, Second Street, and Calvary Church, Conshohocken; and also of the success in the Diocese of the Advent Corporate Communion, undertaken for the last nine years, in co-operation with the plan promoted by the National Brotherhood.

Another of the annual activities of the Assembly, i. e., the week-end conference at Camp Bonsall was referred to. The splendid success of the 1927 conference, under the leadership of Rev Leslie R. Potter, of St. Mark's, Frankford, and Captain Casey, of the Church Army, made a new record for this important feature of the Assembly's program. Co-operation by the Assembly in the Golden Anniversary Service of the Church School Lenten Offering, in the Academy of Music on Sunday, June 5, also was referred to. Mr. Granger, in concluding his report, paid high tribute to the officers and members of the Executive Committee who had co-operated in making the 1926 year such a notable one.

Spin cheerfully, not tearfully, though wearily you plod.
Spin carefully, spin prayerfully, but leave the thread with God.

At Laying of Corner Stone of Trinity, Collingdale

"The Church News" is indebted to the Rev. Henry Davies, Priest-in-Charge of Trinity Mission, Collingdale, for this photograph taken at the laying of the corner stone of the new combined Chapel and Parish House of Trinity, on October 22, at which the Bishop officiated, assisted by Dr. Taitt, Dean of the Chester Convocation. To Dr. Taitt's right in the picture is Mr. T. Broom Belfield, of Christ Church, Philadelphia, who was a generous contributor to the project in connection with the Diocesan Campaign for Missions and Institutions. Since October 22 considerable progress has been made in the building work. Dr. Davies reports that the people of the Mission are deeply grateful for the generous assistance which has made its new building possible and are looking forward with new courage and hope in their work for Christ and the Church. The architect, Mr. Frank Church. The architect, Mr. F. Frank Watson, designed a building, Dr. Davies says, which combines beauty and utility in a practical and attractive way, and the builders, the Bennett, McLaughlin Company, are faithfully carrying out specifications and doing their best to complete it before Easter. Dr. Davies will be glad to show any visitor through the new building.

Presentation of Bishop's Bricks Fund, January 14th

There will be a Devotional Service for the boys and girls of the Diocese, in old St. Peter's Church, Third and Pine Streets, on Saturday, January 14, 1928, at three o'clock. At this service the Advent Offering for the Bishop's Bricks Fund will be presented.

This year the Offering is for the new mission on Englewood Avenue, in Northeast Philadelphia. In addition the Bishop has designated the January Call of the Church Extension Fund for Englewood. If you are interested in helping to plant this new work copies of the Bishop's Bricks folder and the Church Extension Fund Call may be had at the Church House. They will be mailed on request.

Following the service on January 14th there will be a reception to the Bishop by the boys and girls. Every parish is urged to have the members of its Church School attend this Devotional Service when the boys and girls all over the Diocese can worship together, and as the expression of their work and worship, present their Offering to their Bishop.

The Young People's Fellowship

Edited by the REV. B. JANNEY RUDDEROW

"Youth is everywhere in place"—EMERSON

My Witness

The shrine forms a noticeable silhouette on many a landscape in Europe. At most unexpected places one comes face to face with some "hallowed spot" which is kept garnished with bright flowers by glad-hearted children. Sometimes we revolt at the thought of a "Crucifix" by the roadside. Someone has said that when men cease witnessing for our Lord in their lives "silent witnesses" are necessary that His way of Life may not die on the face of the earth. When we are greatly interested in anything, in any great cause, we support it with all our being. We witness by being present at the meetings and by taking some part in the ritual. Or do we need silent witnesses?

When I am in a crowd do I make my witness felt or do I for fear of "a jeer" go madly on with the apparent majority and perpetrate something that is un-Christian and something for which I am greatly ashamed after the deed is done? Are we constantly in fear of standing out as being "unusual"? Not long ago a young lady told of an interesting experience she had on a house party of students. Most of these students were from foreign lands and belonged to different religious faiths other than her own, which was Christianity. There were Mohammedans, Buddhists, Hebrews, atheists, and she was the only Christian. As she related the incident she said, "I had to be mighty careful in my actions and speech that I might correctly portray my Christianity. I was continually asking myself, "Do I possess something that they do not have?"

Do we witness in a group for our Lord? It is frequently said that when a righteous person associates with a crowd of scoffers he soon falls to their level. Do we when we associate with others of our Fellowship become careless so that our group witness is not characteristic of our belief? Do we create a different atmosphere than those who "believe not" or who are not members of our Fellowship? Will we regard others as our brothers and sisters and hold their person sacred?

Not long ago a rector said in reply to a request made by some Fellowship members for more room in their new Parish House, "Have I the right to expect that you young people are going to conduct yourselves in our new building differently than unchurched young people? Or are you going to regard our new building as many regard a public library or high school building? Will you defile the walls, will you act unseemly or will you cherish with pride and sanctify this trust if it is given you? Have I the right to expect that if one of your Fellowship members asks to take my daughter to a party that he will respect and honor her womanhood more than another who is not a member of any Christian organization? The answer came, "No, we do not think we should be more responsible than any other young man or woman."

Our movement can never accomplish anything as far as youth betterment is concerned nor as far as our Church is concerned until we become vital witnesses; until we become responsible, more responsible than the next fellow; until Christian principles shine out in our lives as individuals and as a group. If our Church is not really witnessing it is more than likely that we individually are not taking our share of responsibility. If the young people are not given a voice in the conduct of Parish activities it is because our witness has not impressed our older friends and they are looking at us skeptically. If "youth is everywhere in place" then youth should be witnessing for our Lord, for righteousness, for beauty and truth. What is my witness?

COURSE ON FELLOWSHIP IN DIOCESAN NORMAL SCHOOL

The Diocesan Normal School has asked the Commission on Young People to sponsor a course on Fellowship Work during the spring term of 1928. The course is to cover every phase of the subject from the reasons for its existence to a forecast of the future. We believe that this is the first time that such a comprehensive study of the subject has been offered. The course will consist of lectures delivered by members of various Fellowships throughout the Diocese, as well as a few of the Clergy who are interested in the younger generation in this movement. Miss Clara Stackhouse, Miss Bertha Bennett, Rev. Nathaniel B. Groton, and Rev. Jack Hart, of the University of Pennsylvania, are among those whose names are upon the list of speakers.

THE STUDENT CHRISTIAN MOVEMENT IN ENGLAND

This interesting Youth Movement has 186 organizations at work, 72 in the men's colleges and 114 in the women's, with a total membership of over 9000. Sixty-six theological institutions are also associated with it, adding 1900 members to the above number. These various groups are known as "Unions" and meet once a week to study with the help of text-books or by the discussion method some phase in Christian living. They are greatly interested in the mission field, as their platform shows when they promise,—"to challenge students to recognize the urgent need of the whole world for Christ, without limit of race or nation, and to respond by dedicating their lives to His service as He may guide them."

DR. FOLEY TO PREACH AT ST. MATTHEW'S CHURCH

On January 15 the Rev. Dr. George C. Foley will be the preacher at an evening service arranged by the Young People's Association of St. Matthew's, Francisville.

V. THURLOW,
Secretary.

FELLOWSHIP FLARES

A COLUMN DEVOTED TO THE ACCOMPLISHMENTS OF CHAPTERS

Special Attention, Girls!

St. James the Less Fellowship girls would like to organize a girls' basketball team, and also, would like to know if other Fellowships would do the same and arrange for a series of inter-Fellowship games. Come on girls of other Parishes! Let's hear what you think about it. Two young men of our Fellowship are learning to serve at the Altar, and these will make five from the Fellowship who are helping.

Girls Wanted, Says Peggy

Peggy Lockhart, who heads up the Program Committee of Holy Apostles' Fellowship, writes that the Fellowship is advertising for more girls, and if they are promptly secured it may be necessary to turn the Fellowship into a Bachelors' Club. "Holy Apostles' Fellowship," Peggy adds, "has had a very successful year thus far. We are at the present time studying the characters in the picture, 'The Institution of the Lord's Supper,' with a brief summary of each one's life. This beautiful oil painting is a reproduction of the original one painted by De Vinci and is in the Young People's Church. It was secured by George C. Thomas in Italy."

Busy Days at Calvary

"The Fellowship of Calvary Church, Germantown, has begun a season which promises to be a very busy one. In November, Calvary Church held its annual Bazaar. The Fellowship conducted the Novelty Table, the articles for the most part having been made at the previous meetings. 'For Rent, Furnished,' the first of the Fellowship plays, was presented on December 8th to one of the largest and pleasing of audiences. It was again presented at the Seamen's Institute, December 14th. It will again be presented at the Church of Holy Innocents, Tacony, in January. A Christmas Box has been packed for the Indians of South Dakota. A useful and a joyful gift was sent by each member. A regular meeting night was devoted to the packing. Wednesday following Christmas saw the first presentation of the Christmas pageant by the Fellowship at Holy Innocents', Tacony. The following night it was repeated at our own Parish. Incidentally, if it is possible, Calvary Fellowship will be glad to take any plays to any Fellowship who would care to have them."

Doing a Good Turn

St. Peter's Fellowship, Weldon, is a rapidly-growing organization, which has entered whole-heartedly into the activities of the Church and community. On Christmas we had a Corporate Communion. Christmas Eve, we followed our usual custom of going out, "Caroling," and we went to the home of Mr. and Mrs. Cragg for refreshments, after singing. As our "Christmas Good Turn," we distributed baskets of food among the needy. We also gave some large gift, such as a ton of coal, to some worthy family. In this way we are trying to let others share in the joy which we knew would come to us on Christmas Day. We have our boys' basketball team organized and are waiting anxiously for the first game.

No Money Required

The Y. P. F. at Holy Trinity Memorial find that a good time is not necessarily a great expense. A Poverty Party in November with rags—rags everywhere and prizes for the "raggiest" costumes produced just loads of fun, and everyone had a good time forgetting that they were grown up and just being kids. We can recommend the play, "A College Town" which we presented on Thanksgiving Eve as a very snappy Farce Comedy in three acts, which was, from the standpoint of an appreciative and amused audience, quite a success.

With the holidays approaching the Fellowship of The Chapel will be ever ready to carry on their four-fold program of Worship, Study, Service and Fellowship.

Activity at Whitemarsh

On December 4th the members of the Fellowship at St. Thomas', Whitemarsh, gathered at the Church at ten-thirty for the morning service, after which they celebrated their second Corporate Communion service of the year. In spite of the fact that winter arrived in earnest that morning, in the shape of a bad hailstorm, eighteen young people managed to "slide" up the hill and show the congregation that the Fellowship takes a definite active part in worship as well as study, service, and fellowship. The Fellowship takes charge of the Sunday evening services which are held in the Parish House. The young people plan and lead the service, reading the Psalms, the lesson, and the prayers. On the first Sunday in each month the Rector speaks to us, while the other services are devoted to discussion, or some special speaker is invited to give us his message.

St. Ambrose Fellowship

On December 13 the Y. P. F. of St. Ambrose Mission gave a three-act playlet entitled "For Rent, Furnished," which was produced with an enthusiasm and ability worthy of repetition. The monthly business meeting and supper was held on Sunday, December 4. The young men members of the Fellowship have volunteered to read the Sunday evening lessons to lighten our Rector's strenuous duties. Following the December meeting the entire Fellowship attended church together.

SUGGESTED DISCUSSION TOPICS FOR JANUARY

HUNGER

Read "Hunger," a Morality Play by Eugene Pillot in "Representative One-Act Plays by American Authors," Little, Brown & Co.

By a roadside there stands a high tower whose walls ascend up into the clouds. Approaching it one sees that the only way of entrance is through a great door which appears to be locked or bolted in such a manner that no one can enter. There stands before this door a beggar who is beating upon it fiercely as though he were trying to break it down. Spasmodically he grasps the great latch and tugs with such might that one would think he would wrest it from its very hinges. Finally in disgust he descends the steps and sits upon a large stone. In the distance he sees another coming and immediately arranges himself as a suppliant for alms. A Poet enters. The beggar wails, "I ask for my hunger, sire! My hunger for bread!" The poet rushes to the door of the tower and tries to open it. He hungers too, for love. They are soon joined by others who are "Hungering." The one a man, who hungers for fame, and a girl who is starving for beautiful clothes! The beggar tells them if they can but wait until "The Satisfied One" comes he will open the door for them and in the tower there is more than enough to satisfy all their hungers. Suddenly the "Satisfied One" enters and they implore him to open the door for them to this Tower of Satisfaction. He remonstrates with them,—"Better . . . to hunger than to know the disillusionment and dullness of satisfaction."

"I will not open the door because I want to save you." The four "Hungers" seize the "Satisfied One" and compel him to open the door for them.

(*Continued on next page*)

(*Continued from preceding page*)

As they enter into the golden interior of the Tower of Satisfaction they are heard to exclaim,—"Oh, I see the clothes I want!" "Fame, fame!" "Love!" "Aw, I see bread—now for it!" The Satisfied One responds, "Satisfied? Ha! Satisfied Fools!"

Are there only four great "Hungers" in life?

Do you believe with the "Satisfied One" that "an abundance of food never satisfies as much as a little?"

Does satisfaction tend toward the stagnation of endeavor?

WITNESSING

A certain Fellowship has a Corporate Communion every second Sunday of the month at which about twenty-five young people attend. The service is followed by a breakfast and then practically all go right to the Church School where they are teachers or officers. Four of the young men take turns at carrying the Processional Cross. All attend Church in the morning and then they have their Fellowship meeting at six o'clock in the evening, after which many of them go to the movies although the church is struggling to maintain an evening service. When questioned in the matter some of the young men said, "We see no harm in going to the movies on Sunday; any way, we're tired of church by that time and we have no where else to go."

What should a Fellowship member's attitude be toward amusements that aim at ridiculing marriage, the Church, the sanctity of the home and righteousness?

What should my attitude be toward opposing institutions,—the one "giving the crowd what they want" even to vulgar films, the other, teaching and preaching moral living, one standard for men and women, protecting the home and womanhood from degradation? If these two institutions meet on the same evening where shall I place my witness as a Fellowship member?

If I teach a class in the Church School will my thoughts be followed and be believed when these boys or girls learn that I attend Sunday shows?

If I am struggling with certain parents to send their children to the Church School and they are indifferent and see me attending a Sunday movie will they be inclined to favor my ideas about attending Church or will they regard me as slipping in my purpose?

It is essential to be much alone with God, waiting on His will, hearkening for His voice, lingering in the garden of Scripture for the coming of the Lord God in the dawn or cool of the day.—*F. B. Meyer.*

SPECIAL ANNOUNCEMENT!

"Come ye yourselves apart into a desert place, and rest a while."

Retirement, and silence, and opportunity to reflect and wait upon God; with united worship and singing at intervals; and a leader to stimulate and direct their meditations—such is the purpose sought by a group in this Diocese.

A gathering of this character for men will be held the week-end of Septuagesima, February 5, from late Friday evening to early Monday morning, conducted by the Rev. Thomas A. Conover, of Bernardsville, New Jersey. The next week the Rev. George L. Richardson, of Burlington, Vermont, will lead a similar program for women.

The group making preliminary arrangements includes: Messrs. Harry S. Huber, Jr., Lawrence J. Morris, G. Frank Shelby, and Lee Sowden; Miss Elizabeth W. Fisher, Mrs. William C. Perkins, Mrs. J. Alison Scott, Miss Sarah Tomkins, and Mrs. George Woodward; Rev. Messrs. Charles E. Eder, Frank Goostray, C. J. Harriman, Albert H. Lucas, John Mockridge, Leslie F. Potter, and Stanley V. Wilcox.

The plans have been laid before Bishop Garland, and with his permission those who are willing to co-operate, or who wish detailed information, and to be kept in touch with developments, may address Lee Sowden, Church House, 202 South Nineteenth Street.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee."

GRACE CHURCH, HULMEVILLE, OPENS SOCIAL CENTER

Through the organization of a Church Social Club and a Parish Library, Grace Church, Hulmeville, Bucks County, is preparing to render a community service in addition to supplying increased opportunities for the Parishioners to meet together and to obtain library advantages.

Formal opening of the club and the library took place on December 16. The commodious building in the rear of the Church grounds has been completely redecorated and, through the generosity of the Diocesan Committee of the Woman's Auxiliary, has been furnished and equipped. A library of approximately 2000 volumes has been provided by the Church Periodical Club of the Diocese. One of the library features is the children's section, which contains books suitable for boys and girls of all ages. The Vestry has opened the library to school children of all denominations. It is intended to conduct a series of social activities at the club during the winter months. While the club and library will be conducted under the direction of the Missionary, the Rev. John Crosby, and the Vestry, the community at large is to have the benefit of both club and library privileges.

ST. JAMES TO GIVE DAY TO NEGRO WORK

St. James' Church, Twenty-second and Walnut Streets, will devote Sunday, January 8, to the work of the American Church Institute for Negroes. The Rector, Dr. John Mockridge, is impressed with the Institute's astonishing activities and he and his lay leaders plan this day as a parochial contribution to the missionary interests in this city.

Bishop Darst will be the speaker in the morning and Principal Blanton, of Voorhees Normal and Industrial School, at Denmark, S. C., will address the evening congregation, when Governor Richard Manning, of South Carolina, will preside. The Rev. Robert H. Patton, D.D., will show moving pictures in the afternoon. The American Church Institute sextette will be at St. James' all day. Mrs. Henry Dillard, Jr., who heads the Diocesan Woman's Auxiliary Committee on negro work, is a communicant of the Parish.

AN INTERNATIONAL HOLIDAY

The Rotary Club of Denmark entertained one hundred American High School boys on a glorious vacation this last summer. These boys, under the direction of eight adult leaders, were the guests in over two hundred Danish households selected by the Rotary Club. The trip was the result of a new organization known as "My Friend Abroad." Some two years ago in the magazine, *The Open Road,* this plan was projected, and it was inaugurated by a world-wide correspondence of boys and young men of this country with those in other nations around the world. What a great time this must have been for both the Danish and American boys. One of the American youths, eighteen years of age, sent the following radio message: "In behalf of the American boys who have been living in Denmark, I want to thank the Danish people for giving us such a splendid vacation, by the opening of their homes to us and letting us see and experience Danish life as it really is."

Bishop Laying Corner Stone of Ascension Mission, Rhawnhurst

On Saturday, November 26, the Bishop officiated at the laying of the corner stone of the Parish House of the new Mission at Rhawnhurst, in the north-eastern part of Philadelphia, and at which the name Ascension Mission was given to the new work.

The Rhawnhurst Mission is another of the Diocesan missions on the program of the Diocesan Campaign for Missions and Institutions and towards the building of the first unit of the Parish House the Campaign Fund allocated funds in 1927. The Rev. A. R. Van Meter, Dean of the Germantown Convocation, and the Rev. Paul Micou, Rector of St. Luke's, Bustleton, assisted at the services on November 26. The work is under the direction of Mr. Micou, who was largely instrumental in starting the Mission and who is looking after the work in addition to caring for his own Parish at Bustleton.

CHURCH SCHOOL OBJECTIVES

"Objectives of the Church School" has been the topic under discussion at two recent meetings of the Commission on Church Schools. Points developed were that the ultimate objectives are knowledge of God; personal experience expressed in worship and issuing in purposeful service and activity, rather than intellectual information.

Dr. Jonathan T. Rorer, Central High School, outlined the definite program of Character Building which is taught in the public schools, with which the Church School teaching should be closely correlated. Public school teaching on Civics or Citizenship, he said, is really elementary ethics, for which the Church School can give the religious motive.

CHURCH NORMAL SCHOOL

The Normal School this fall included in its enrollment teachers from fifty-eight Parishes. The first semester ended December 15. The second semester commences on January 5 in the Church House. Eighteen opportunities for definite training are offered.

Attention of Church School Superintendents and officers is especially called to the course on "Church School Administration," to be given from 7.40 to 8.30 for ten consecutive Thursdays. Detailed description will be found in The Bulletin issued by the Department of Religious Education, which may be obtained on application to Room 30, Church House.

DISTRICT SUNDAY SCHOOL ASSOCIATION MEETINGS

Reports have been received of two helpful meetings of District Sunday School Associations recently held. The West Philadelphia Sunday School Association met at St. Mary's Church. The rector, the Rev. F. Steinmetz, D.D., gave a forceful address on "The Task of the Teacher." A Sectional Conference of superintendents stressed the practical value of the Church Catechism as the means of thorough education in Church teaching.

At the Main Line Sunday School Association meeting in Holy Trinity Church, West Chester, Mr. Leon C. Palmer, Executive Secretary of the Brotherhood of St. Andrew, spoke very helpfully on "Church School Administration," showing the need of a proper conception of the task, suitable organization, adequate equipment and trained leadership.

FRANCIS A. LEWIS

In the death of Mr. Francis A. Lewis on November 29 there passed to the higher life a layman whose devotion to the Church in this Diocese and in the nation and whose leadership in its councils represented an outstanding service of many years. He was just entering his seventy-first year when death came. Mr. Lewis died at his home in Haverford, following an illness of about five weeks.

Mr. Lewis was born in Philadelphia, October 1, 1857. He graduated from the University of Pennsylvania with the Class of 1877. He then studied law. After practicing his profession for some time he gradually became identified with the financial and business life of the city, but about twelve years ago, with increasing age, his active participation in Diocesan affairs lessened.

At the time of his death he was a vestryman of St. James the Less, Falls of Schuylkill, and of St. Peter's Church, Philadelphia. His service as vestryman of St. James the Less covered a period of forty-three years, and for forty-two years of that time he was Accounting Warden, holding that office at his death. He was a vestryman of St. Peter's for three years. For thirty-nine years, from 1884 to 1923, he was a Deputy to all Diocesan Conventions, representing St. James the Less Parish.

In General Convention, beginning with 1895 and through the seven succeeding Triennial gatherings, he served continuously as a Deputy from the Diocese of Pennsylvania, occupying in all that period a notable position in the deliberations and contributing an able leadership. As a Deputy to General Convention he was a member of many important committees and commissions and for many years was chairman of the important Committee on Despatch of Business.

For many years Mr. Lewis maintained a deep interest in the Hospital of the Church in this city and at the time of his death was a member of the Board of Managers. He was Vice-President of the Corporation for the Relief of the Widows and Children of Deceased Clergymen, and a Trustee of the Christmas Fund when he died.

Mr. Lewis is survived by his widow and two children, Mrs. Leonard T. Beale and Francis A. Lewis, 3rd. Burial services were at St. Peter's Church, Thursday, December 1. Interment was in St. Peter's Churchyard.

The Woman's Auxiliary Department

Edited by CLARA M. BREED

An Epiphany Message

Advent with its message of the Coming of Christ, has come and gone, and the season of "Peace on earth, Good will to men" has passed, and in Epiphany we seem to sum it all up in the manifestation of long ago to the Gentiles, with the charge of Christ later to "preach the Gospel to every creature." That message is still for *us,* particularly at this season. We have looked for Christ's coming, have received Him as He came on earth at Christmas, and now we must show by *our* manifestation of the *Word* what we have so richly inherited.

On being asked whether they still look for the Coming of the Messiah a Rabbi recently replied, "We hope and pray for a Messianic Age, but we no longer look for a personal Messiah. To *us* this will be the *first* Coming, but for you the Second," and now the Jew and Christian alike can pray, "Thy Kingdom come, Thy will be done on earth as it is in Heaven." The lesson of Epiphany seems to be that we may still bring Gifts to the Christ in our Prayers and Gold, and through these get nearer to those whose lives touch ours. All who come in contact with us affect us either for better or worse, and we receive and give unconsciously, but attract to ourselves only that which in some sense belongs to us. As we face conditions in the Church today it seems as though we need a Christianity which keeps prominently before us a genuine *Spiritual quality.* We need not so many wheels, but the Spirit within the wheels.

The question before each committee now is the *deficit* facing the Church, and at the last meeting of the "Indian Hope" Bishop Burleson said that he was a member of the National Council, but had also been one on whom the axe fell. His own Diocese (S. D.) has paid its quota for ten years, but when the big Dioceses have failed to do so, the cut has come to *all,* and he has had to give up to men ready to work in his field because of the lack of a few thousand dollars. He spoke of the faithful work of Archdeacon Ashley for fifty-four years, and he is now to be succeeded by the Rev. Robert Frazier, living at Rosebud, S. D.

The Foreign Committee heard from Deaconess Stewart, lately of Chang Sha, in the province of Hunan. She gave a graphic picture of the disturbances in China previous to her return. The missionaries were all willing to remain, but it has seemed wiser to remove many until things have quieted down. Miss Neely, who has been in Japan since 1898, spoke of the rapid changes in the social service work.

The Colored Committee were fortunate at the last meeting to complete the pledges and budget for the year, and have taken a budget for 1928 for $4000, instead of $3800. We hear again of the cuts in the work due to the lack of funds. Dr. Patton hopes eventually to have an American Church Institute School in every state in the south. The new budget was discussed with a few changes, and a service announced to be held at St. James' Church, Twenty-second and Walnut Streets, in the interest of the Colored work, on January 8, at 11, 4 and 8 o'clock. Bishop Darst, of East Carolina, and Dr. Patton will be the principal speakers.

The Diocesan Committee hopes so far as possible to complete the budget. Mrs. Lane spoke in the interest of the social service work at St. John's Settlement and made a plea for part time volunteer assistance for the library there. The Rev. Edward Hopkin, from the Chapel of St. Titus, gave a short talk on his work. Mr. Hopkin stirred the interest of the committee, and it responded as usual.

The Domestic Committee heard from the Rev. George Bartter, of Baguio. He has worked with the Igorotes in this mountain province and thanked the committee for their help in the school which will come through the "Corporate Gift." This is the Easter school named by Bishop Brent. Mr. Bartter spoke of the progress in all living conditions since 1898, when the United States took over these islands, and Bishop Brent started definite work there. Cholera and smallpox are literally wiped out, and health conditions are better everywhere. The Chinese troubles have sent many to the Philippines.

EDUCATIONAL DAY OF THE WOMAN'S AUXILIARY

The Diocesan officers of the Woman's Auxiliary want to be of real service to the officers and members of the Parish branches, and have planned Educational Day with this in mind. The Day will be observed January 26, and beginning with a celebration of the Holy Communion, at 8.30 A. M., Celebrant, Rev. Frederick E. Seymour; 10.15 to 11.45 A. M., Conference:

1. Relation of the Woman's Auxiliary to the whole work of the Church. Leader, Mrs. Charles Pancoast.
2. Budget of the Woman's Auxiliary. Leader, Mrs. Henry George.
3. Program making for Parish branches. Leader, Mrs. John E. Hill.
4. Noonday Intercessions, led by one of our missionaries from the field.

LUNCHEON INTERMISSION

Bring your own box luncheon and we will supply the coffee.

1.45 to 3.00 P. M.—Model Auxiliary Meeting. Leader, Mrs. W. J. Haines.

3.00 P. M.—Annual business meeting of Woman's Auxiliary.

All the morning meetings will be held at the Church House, 202 South Nineteenth Street, and the afternoon meet-

ings at Holy Trinity Parish House, 217 South Twentieth street.

Breakfast will be served for fifty cents to any who come to the early service, provided Miss E. W. Fisher, 2222 Spruce Street, is notified by January 20.

It is hoped that all women of the Diocese interested in the work of the Auxiliary will plan to attend these meetings.

GIRLS' FRIENDLY SOCIETY

Very interesting Conferences have been held in the different districts. At the one in West Philadelphia, at St. Barnabas' Parish House, on November 21, one hundred and sixty-seven members from ten Branches were present. After supper a brief program of games was followed by the more formal part of the Conference. The Spirit of the Past summoned a delegate from each of the twelve Branches in the district to tell wherein each had succeeded in the past. Then the Spirit of the Future appeared and called upon the Branches to send another delegate to tell of the future plans of each Branch. Each delegate of the Future carried a red rose; with these as a token of devotion they pledged their loyalty to the Society in the future. The Spirit of the Future gave these twelve roses to the Diocesan President, thus renewing the loyalty of the West Philadelphia District. Greetings were given by the officers present, and the district received the trophy won by it in the track meet at the Garden Party held last June.

On November 22 the District of Germantown and Chestnut Hill held its Conference in the Parish House of the Church of the Resurrection. About two hundred and fifty were at the supper, representatives of nearly every Branch in the district. Because of the Fiftieth Anniversary of the founding of the G. F. S. in America, a birthday cake with fifty lighted candles stood in front of the guests' tables. This was cut by Mrs. Willits, the District Vice-President, so that each one present received a piece. A short entertainment was given by three members of the Resurrection Branch, depicting the girl of fifty years ago, the girl of today, and the girl of fifty years hence. The Conference was opened by a shortened form of the beautiful service used on the first night of the Jubilee meeting in Boston. The outstanding events of that meeting were described by the members and associates who had attended it.

The Conference of the Schuylkill Valley District was held in West Chester, November 26. In the afternoon the Branches marched into Holy Trinity Church for a brief service, the sermon being preached by the Rev. Mr. Winterstein. A bountiful supper was provided by the members of Holy Trinity Branch. At the Conference, reports from the Branches showed many varied activities. The Festival Anniversary at Boston was very well reported by the six members and associates who had attended it, and by the Diocesan President. The Conference was honored in having as its guest the newly-elected National President, Miss Margaret Lukens, who spoke of the work of the Society from the national point of view.

The Missionary Supper Conference will be held in the Church House on January 11. The Candidates' Council meeting, supper and Conference of Associates, on January 12, at the Churchwomen's Club rooms. The Diocesan Council meeting at the Church House, on January 19.

ST. STEPHEN'S BRANCH G. F. S. ANNIVERSARY

The Fortieth Anniversary of the Branch of the Girls' Friendly Society at St. Stephen's, Philadelphia, was celebrated on November 28, with a dinner to all former members, present members, Diocesan officers, and the Clergy and Vestrymen of the Parish, making 130 guests. Mrs. David D. Wood acted as toastmistress.

A greeting of welcome was extended by Dr. Carl E. Grammer, who has been Rector of the Parish for more than half of the forty years of the organization. He referred to studying trees this past summer, and said that in his studies he had found that trees transplanted from European soil to American soil seemed to grow more vigorously in America than American species. He likened the trees to the Girls' Friendly Society, which was brought here from England, and like the trees it was planted in tree-boxes, which were the Episcopal Churches, and it had become, like the trees, very vigorous in its growth in American soil. He spoke of friendship, and what it meant to be a friend. Friendship involves an exercise of the imagination, putting yourself in the other person's place, in order to realize their viewpoint. The Girls' Friendly Society is a great developer of the imagination.

Miss Maule, Diocesan President, extended her greetings and congratulations for the loyalty exhibited in the past, and brought to us the message of the Fiftieth Anniversary of the G. F. S. held in Boston, "Looking Forward" and "Widening Horizons." A history of the accomplishments of the G. F. S. in Pennsylvania from its origin, in May, 1886, was read by Miss Mary A. L. Neilson, and a brief résumé of the work of St. Stephen's Branch was given by Mrs. Woods.

Mrs. Lucas, the last Branch President, paid a beautiful tribute to a member—Florence Sherrard—who has passed on to the higher and nobler life. The "special effort," which has meant so much to the Branch financially, was inspired and worked out by Miss Sherrard, and her influence and example will long be felt by the members.

The addresses and history were intermingled with hearty singing of songs from the Girls' Friendly Song Book.

In going over the membership it is interesting to note that there are forty-seven members who have come regularly for over twenty years, thirty for over twenty-five years, and nine for thirty-five years.

DIOCESAN ALTAR GUILD

A very successful general meeting of the Altar Guild of the Diocese was held on November 30. Thanks to the courtesy of the Churchwoman's Club, the meeting and supper took place in their rooms. There were about 130 members present, representing some thirty-four Parishes and they all showed a great interest in the work of the Guild and in their own Parish altar work. After the meeting they went into St. James' Church for evening service, after which Dr. Tomkins preached a very interesting sermon on the spiritual value of Altar Guild work. Dr. Mockridge played the organ for the hymns, which the congregation sang well and heartily. Another meeting on this same order will be held in the spring, when it is hoped that even more Parishes may be represented.

COMMUNITY HOUSE USE

In the new Community House of St. Stephen's Parish, Rev. Carl E. Grammer, rector, during the month of October sixty-nine meetings were held, with an attendance of 1526; and in November, sixty-seven meetings, with an attendance of 1793. The Sunday School is not included in either month.

RALPH KINDER'S ANNUAL JANUARY ORGAN RECITALS

Ralph Kinder announces his annual series of Saturday afternoon organ recitals, which for twenty-nine years he has given in the Church of the Holy Trinity, Rittenhouse Square, Philadelphia. The first recital will be given on January 7, at 3.45 o'clock. Recitals will also be given on January 14, 21 and 28. The assistants at this series will be: Margaret M. Sauder, contralto; Edward V. Coffrain, bass; Dorothy F. Hodge, violinist, and Helen Buchanan Hitner, soprano.

Many a man who is rich according to the standard of men is a pauper in the eyes of God.—*Uncle Jerry.*

(Continued from page 124)

But after the death of its secretary in 1898 it fell into abeyance. Its collections came in some way into the Episcopal rooms in this city and in the removal to the new Church House were about to be disposed of as waste paper. Fortunately, they were rescued by the secretary of the present Historical Society. But for many years they were buried in a dark closet, wrapped up in newspaper bundles, in the Neighborhood House of Christ Church, where the authorities had offered to harbor them. When the Church House was removed to Rittenhouse Square, the custodians assigned the Society three rooms. Here they have been arranged, assorted and catalogued and at the same time largely increased, and are accessible to anyone interested in Church historical matters.

The present Society was formed in 1910 and incorporated in 1913. Its most valuable collections have now been removed to an eligible room in the fireproof building of the Philadelphia Divinity School, which has been put at its disposal, and have been largely increased. As this is the only general Church Historical Society in this country it is much to be desired that it should be more widely known and generously supported than it is.

"No man can be alone when Jesus Christ is his invisible companion."

No labor can take the place of prayer. No learning can take the place of prayer. We are the followers of One who prayed, and praying won His triumph. —*George H. Morrison.*

CONFIRMATIONS, NOV. 18 TO DEC. 20, INCLUSIVE

Nov.

18. St. Martin, Oak Lane 6
20. All Saints, Lower Dublin 31
20. Redeemer, Andalusia 27
23. Epiphany, Germantown 7
27. St. Martin, Chestnut Hill ...15
27. Nativity Chapel, Germantown 15 (5 for St. Luke's, Germantown)
30. St. Giles, Stonehurst 9

Dec.

1. Holy Nativity, Rockledge ...16
3. Bishop's House Chapel for St. John, Lansdowne 1
4. Calvary, Germantown 24
4. St. John Baptist, Germantown 11
8. St. Barnabas, Germantown ..18
9. St. Alban, Roxborough ..... .
11. St. Michael, Germantown 11
11. St. David, Manayunk 19
11. St. Timothy, Roxborough ...12*
18. St. James the Less, Falls 11
18. St. Peter, Germantown 18
19. Bishop's House Chapel for St. Timothy, Roxborough .. 1
20. St. John, Norristown 30*

* 1 Received.

CONFIRMATION APPOINTMENTS JANUARY AND FEBRUARY

The Rt. Rev. Julius W. Atwood, formerly Bishop of Arizona, will return to this Diocese on February 5, to assist Bishop Garland in taking confirmation appointments during February, March and April. Following is the official schedule of appointments for both Bishops in January and February:

January 1.—Sunday after Christmas.
A. M.—Bristol, St. James.
Evg.—Phila., Holy Trinity Chapel.

January 4.—Wednesday.
Evg.—Phila., Annunciation.

January 5.—Thursday.
Evg.—Phila., St. Mary Chapel

January 6.—Friday (Epiphany).
Evg.—Phila., St. Matthias.

January 8.—I Sunday after Epiphany.
A. M.—Phila., Mediator Chapel.
Evg.—Phila., St. James, Hestonville.

January 12.—Thursday.
Evg.—Phila., St. Titus, Elmwood.

January 13.—Friday.
Evg.—Phila., Holy Communion Chapel.

January 15.—II Sunday after Epiphany.
A. M.—Phila., St. George, Venango.
Evg.—Phila., St. George, Richmond.

February 5.—Septuagesima Sunday.
A. M.—Phila., St. John Free, Bishop Garland.
A. M.—Phila., Holy Innocents, Bishop Atwood.
P. M.—Phila., All Souls, Bishop Garland.
P. M.—Phila., Messiah, Port Richmond, Bishop Atwood.
Evg.—Phila., St. Barnabas, Kensington, Bishop Garland.
Evg.—Phila., House of Prayer, Bishop Atwood.

February 7.—Tuesday.
Evg.—Phila., St. Gabriel, Bishop Atwood.

February 8.—Wednesday.
Evg.—Phila., Emmanuel, Kensington, Bishop Atwood.

February 9.—Thursday.
Evg.—Phila., Good Shepherd, Germantown, Bishop Atwood.

February 10.—Friday.
Evg.—Phila., St. Cyprian, Elmwood, Bishop Garland.
Evg.—Phila., St. Nathanael, Bishop Atwood.

February 12.—Sexagesima Sunday.
A. M.—Phila., All Saints, Moyamensing, Bishop Garland.
A. M.—Phila., Trinity, Oxford, Bishop Atwood.
P. M.—Phila., Trinity, Crescentville, Bishop Atwood.
Evg.—Phila., St. Thomas, Bishop Garland.
Evg.—Phila., Good Shepherd, Kensington, Bishop Atwood.

February 14.—Tuesday.
Evg.—Phila., St. Stephen, Wissahickon, Bishop Garland.
Evg.—Phila., St. Clement, Bishop Atwood.

February 15.—Wednesday.
Evg.—Phila., Christ, Franklinville, Bishop Garland.
Evg.—Phila., St. Michael Chapel, Bishop Atwood.

February 16.—Thursday.
Evg.—Phila., St. Michael and All Angels, Bishop Garland.
Evg.—Phila., St. John the Divine, Bishop Atwood.

February 17.—Friday.
Evg.—Phila., St. Ambrose, Bishop Garland.
Evg.—Phila., St. Paul, Aramingo, Bishop Atwood.

February 19.—Quinquagesima Sunday.
A. M.—Phila., Incarnation, Bishop Garland.
A. M.—Phila., Zion, Bishop Atwood.
P. M.—Phila., Gloria Dei, Bishop Atwood.
Evg.—Darby, All Saints, Bishop Garland.
Evg.—Phila., St. Luke, Kensington, Bishop Atwood.

February 22.—Ash Wednesday.
Evg.—Wyncote, All Hallows, Bishop Garland.
Evg.—Phila., St. Monica, Bishop Atwood.

February 23.—Thursday.
Evg.—Phila., Phillips Brooks' Chapel, Bishop Garland.
Evg.—Phila., St. John Chrysostom, Bishop Atwood.

February 24.—Friday (St. Matthias).
Evg.—Phila., Prince of Peace Chapel, Bishop Garland.
Evg.—Phila., St. Bartholomew, Bishop Atwood.

February 26.—I Sunday in Lent.
A. M.—Phila., St. James, Bishop Garland.
A. M.—Phila., Advocate, Bishop Atwood.
P. M.—Phila., L'Emmanuello, Bishop Atwood.
Evg.—Phila., Epiphany, Sherwood, Bishop Garland.
Evg.—Phila., St. Simeon, Bishop Atwood.

February 28.—Tuesday.
Evg.—Phila., St. Matthew, Bishop Atwood.

February 29.—Wednesday.
Evg.—Phila., Covenant, Bishop Garland.
Evg.—Phila., St. Bartholomew, Wissinoming, Bishop Atwood.

In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. A. H. HAUGHEY

Minute on the death of the Rev. A. H. Haughey, adopted by the Clerical Brotherhood of the Diocese of Pennsylvania:

"The death of the Rev. Andrew Huston Haughey justifies a more formal notice than the conventional resolution of regret and sympathy. His regular attendance upon the meetings of the Clerical Brotherhood, and the quality of his contribution to our discussions, are familiar that it is but due to record how sorely his presence will hereafter be missed. He will be recalled by his genial, humorous, earnest, thoughtful personality; by his illustration of the fine type of priest who is also an ardent citizen; and by his emphasis upon two features of the religious life that, it is hoped, will characterize the piety of the future. These were his insistence upon the authority of religious experience, and the Christocentric method of his theological thinking. He brought all dogmatic formulas to the test of personal experience by their translation into terms of life; and he measured all the means and symbols of our religion by their harmony with the mind of Christ.

"He had entered our ministry from the Baptists through intelligent conviction, and he furnished a stimulating example of loyalty and success in the one Parish which he served. He kept alive his hospitality to fresh visions of truth by constant reading of the best books. This helped to make him an unusually forceful preacher, as was evinced by the large congregations which habitually listened to him, and by his acceptability at the neighboring at Haverford. His pastoral ministrations were so tender and sympathetic as to be eagerly prized. The stability and progress of his Parish are shown by his enlarged communicant list and by the completed subscription for the erection of a notable Parish House.

"But he was much more than a mere Parochial ecclesiastic: he was recognized as a power in his community. His participation, as evidenced in the Boer War and as Chaplain in the World War, were part of his experience in 'the school of humanity,' and contributed to the largeness of his nature. His prowess on the golf links, and his love of the open made it inevitable that he should aid in the formation of the recreation center at League Island. He had a Diocesan consciousness, and was active and influential on the Executive Council and on the Budget Committee. He was president of the Federated Churches of the Main Line, and was prominent in the civic affairs of Ardmore. Thus he was not satisfied with building up a flourishing congregation: he was instant in his response to all claims upon him as a man.

"He was so athletic and vigorous that he seemed to promise a long career of usefulness. But he spared not himself, and disregarded all warnings of a tired heart, and was taken from us at the early age of forty-seven.

"To our dim apprehension, it seems all untimely that a life so valuable to the Church and this world should be cut off thus early. As men of this type are not too common, it is hard for us to enter into the age-long patience of God. We sorrow that we shall see his face no more. Yet we gratefully repeat the anthem that was sung at his burial: 'The Souls of the Righteous are in the Hands of God, and they Shall be Had in Everlasting Remembrance.'

(Signed) "George C. Foley,
"William J. Cox,
"Jas. O. McIlhenny."

REV. SAMUEL H. WOOD

"In the death of the Rev. Samuel Hamill Wood, rector of St. Matthias' Church, Philadelphia, there passed from our present sight a singularly pure and earnest soul, and a priest of the Church, who, beyond the wont of most, counted himself not dear to himself, and so was deeply beloved by those to whom he ministered.

"Coming to his ministry late in life he gave himself to its work so unreservedly that he accomplished much. His was a ministry of unusual color and vividness. As a missionary in Wyoming and in the rural parts of the Diocese of New York; as a coal miner in Wyoming, seeking to win the allegiance of the miners to Jesus Christ by working among them as one of them; serving as a private in the ranks in the World War when he was denied a chaplaincy by reason of the age limit, and later as first sergeant; as Assistant at the Church of the Holy Apostles and subsequently as Vicar of the Chapel of the Holy Communion in that Parish; and at the end of his life as rector of St. Matthias' Church, Philadelphia, he proved himself a man of rare caliber and a priest of pure intent and rich fulfillment. He was of distinguished ancestry on both his paternal and maternal sides in the Presbyterian Church. In

(*Continued on page 137*)

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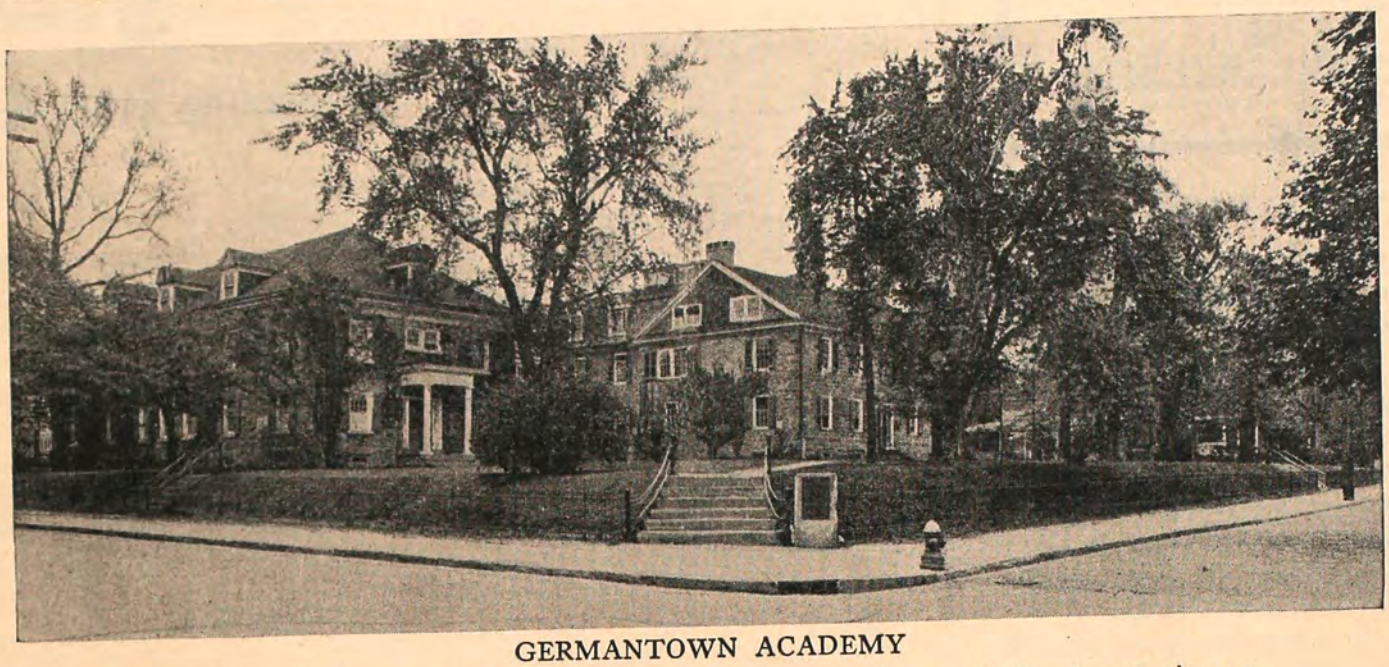

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(*Continued from page 135*)

the Church of his choice he filled positions comparatively lowly without complaint, but with a radiant gladness and unselfishness that set him as a man apart from the usual run in the affections of those few to whom, by reason of his shyness and self-abnegation, he became known at anything like his real worth. His affections and appreciations were catholic; his criticism of his fellows were very rare but unusually well-founded and accurate; and his devotion in the cure of souls a tender and beautiful thing. To his many friends in Wyoming, New York and Pennsylvania, particularly in the Parishes of the Holy Apostles and St. Matthias, to his sister and to his son, go the sympathy of his brethren in the priesthood of the Diocese of Pennsylvania in the passing of one who has made earth poorer and heaven richer by his going.

"May light perpetual shine upon him and the peace of God which passeth knowing be his eternally.

"CLARENCE H. REESE,
"NORMAN VAN PELT LEWIS,
"GEORGE HERBERT TOOP,
"Committee of the clergy appointed By Bishop Garland."

FRANCIS A. LEWIS

WHEREAS, It has pleased Almighty God in his wise providence to take out of this world the soul of Francis A. Lewis, and

WHEREAS, For forty-two years Mr. Lewis served the Church of St. James the Less as vestryman and accounting warden, in which Church his mother was reared and of which his maternal grandfather was one of the founders, and

WHEREAS, In the history of the Parish no one man has ever had a greater length of service or been more faithful in the performance of his duties or more devoted to furthering the best interests of the Parish; therefore, be it

Resolved, That in his death the Rector, Church Wardens and Vestrymen of the Church of St. James the Less have suffered an irreparable loss, and humbly commend his soul into the hands of God, with a thankful remembrance of his life and service; and, be it further

Resolved, That these resolutions be spread upon the minutes and copies sent to his family and the Church press.

Attest: Samuel T. Wagner, Secretary.
December 2, 1927.

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CHURCH ARMY SISTER IS RE-COMMISSIONED

An unusual and impressive service took place in St. Ambrose's Mission, Howard and Ontario Streets, on the night of the First Sunday in Advent, when the Parish Worker, Miss Horner, was re-commissioned as a Church Army Sister. Captain Mountford, Acting Head of the Church Army in America, presented the commission and preached the sermon. Sister Horner had held this commission for ten years in England before coming to America in 1919. Since that time she has been the Parish Worker at St. Ambrose's Mission. Now that the Church Army has begun work on this side of the Atlantic, in order to help us start an American Church Army, Sister Horner has again been granted her commission. She thus becomes the first Church Army Sister in America.

IN SOUTH AMERICA

Thirty years ago Wilfrid Barbrooke Grubb, of the South American Missionary Society (Church of England), went to live among the savage Lengua tribe in the Paraguay "Chaco," the great region of grasslands and desert plains. "Now," writes Bishop Every, "we have a Christian village, where the people live an ordered civilized life, working as cattlemen, carpenters and laborers. Each day's work is begun and ended with prayer in St. Peter's Church. . . . These wild people used to practice infanticide and put their old folk to death when they were no longer strong enough to wander with their tribe. . . ."

MISS HELEN C. WASHBURN RECEIVES APPOINTMENT

At the meeting of the National Council, December 14-15. Miss Helen C. Washburn was elected a member of the National Department of Religious Education and Chairman of that department's Commission on Child Study.

What Was New in Christ's Way of Life?
Dr. George C. Foley
Dean of the Philadelphia Divinity School
in his essay
THE ORIGINALITY OF CHRISTIAN ETHICS
presents a far-sighted and thoughtful argument for the individuality of the principles which Jesus gave to the world. His is one of five chapters in
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The others are: *CHRISTIAN ETHICS IN EVERYDAY LIFE*, by Frederick R. Griffin; *ETHICS IN EDUCATION*, by Edwin C. Broome; *THE CHRISTIAN HOME*, by William P. McNally; and *THE TWO ROADS*, by Boyd Edwards.
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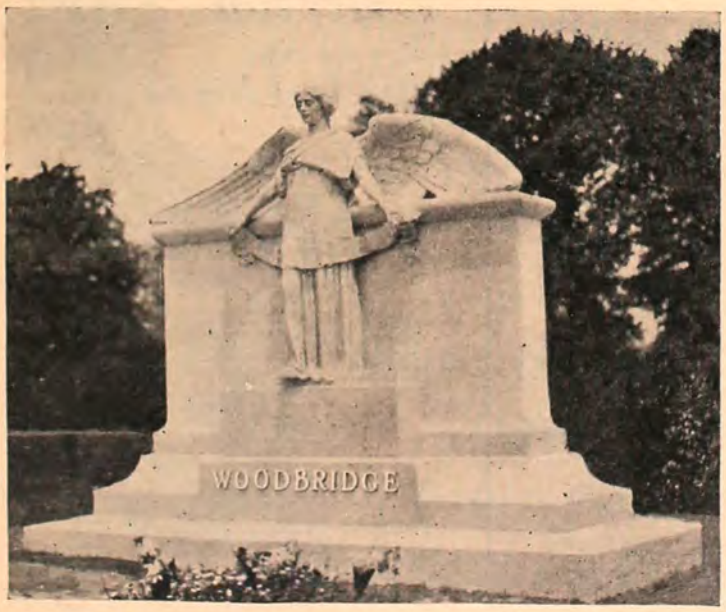

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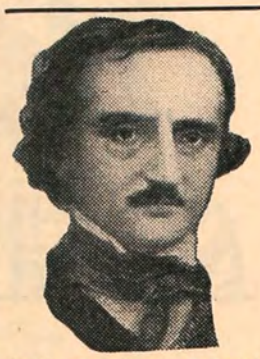

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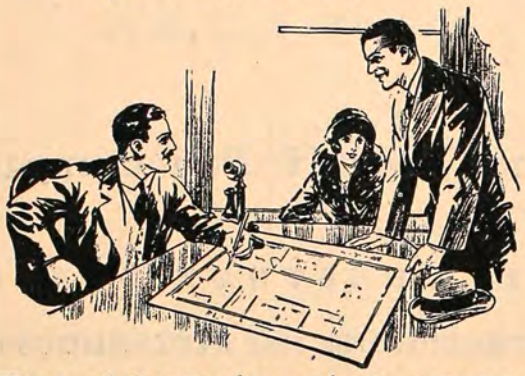

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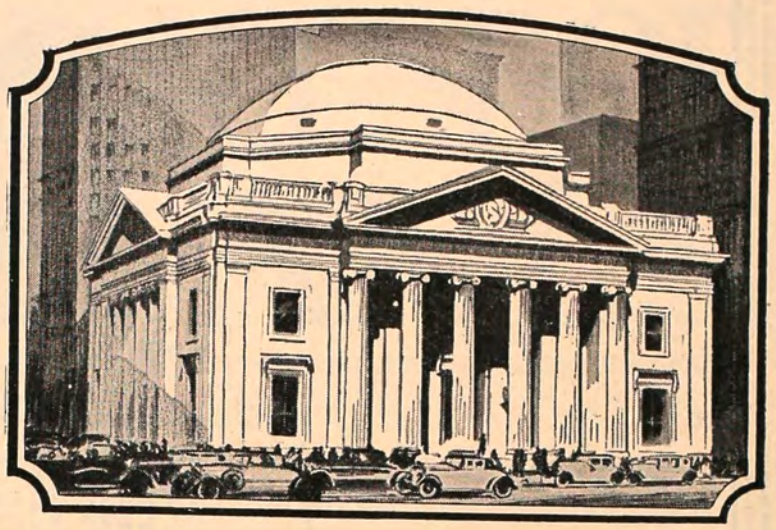

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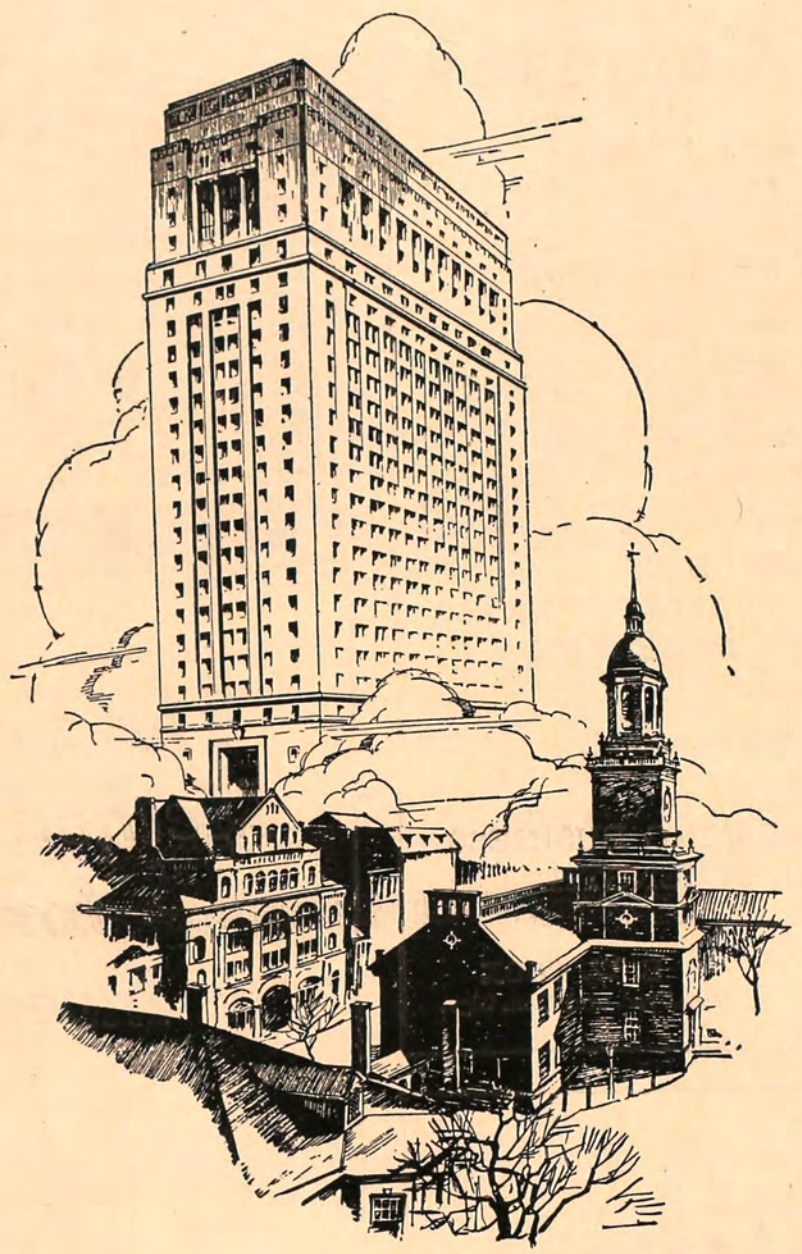

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